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LEONARDUS LESSIUS
*A Consultation what Faith
and Religion is Best
to be Imbraced*
1621

SIR TOBIE MATTHEW
Cherity Mistaken
1630

Holy Churches Complaint
[1598-1601]

LEONARDUS LESSIUS

*A Consultation what Faith
and Religion is Best
to be Imbraced
1621*

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CONSULTATION

W H A T

FAITH AND RELIGION
is best to be imbraced.

WRITTEN IN LATIN

By the R. Father *Leonard Lessius*, Professor
in Divinity, of the Society of I E S U S.

A N D

Translated into English by W. I.

Whereunto is also annexed a little Treatise
*Whether the Church of Rome hath
fallen in Faith, or no?*

THE SECOND EDITION.



*Permissu Superiorum, M. DC. XXI;
Auct. P. Gal. Writ. Soc. Jesu.*

TO THE RIGHT
HONOURABLE
THE LORD MAIOR,
TO THE RIGHT
WORSHIPFULL
THE ALDERMEN,
AND TO THE
RIGHT WORTHY
CITIZENS
OF LONDON

The Translatour wisheth all Health
and Happines, Temporall
and Eternall.

RIGHT
HONORABLE,
RIGHT
WORSHIPFULL,
AND RIGHT
WORTHY.



I Was perswaded
to present You
with this Trea-
tise trāslated by
me into ourmo-
ther tongue, that hath appea-
red far better suited in the at-
tyre it was first inuested, only
through the loue and respect
I bare to your so wel-deser-
uing Persons; whose speciall
endeauours amidst your other
serious imployments in that
famous Citty, should be, and

THE EPISTLE

I hope is , the attayning of such a traffike, that may more redound to the profit of your Soules , then your temporall Estates : since you know well that a sure and solide foundation of true Religion , worketh Eternall saluation ; and the contrary eternall woe and misery, though otherwise one were neuer so fortunate in all worldly prosperity .

The worke it selfe is but of some few houres reading , and the Author I hope will not be distastfull vnto yow in respect in his person , though otherwise of a different Profession & habit . And though
I doubt

DEDICATORY.

I doubt not, but that many of You haue already seene other learned Bookes of like subiect : yet because this affordeth so great variety of forcible Motiues , both singularly chosen, and most aptly expressed , to settle mens Consciencs in so waighty an affayre as this is ; I haue therefore thought good to present it to your Viewv , though in a more humble , and far lesse polished stile , then so profitable a subiect deserueth .

And heerunto I was the more encouraged by vnderstanding the great fruite and

* 4 profit

THE EPISTLE

profit which many haue already, and do dayly reape by a diligent perusall of this Booke in other languages, hoping for no lesse in our owne, then it hath produced in the Latin, French, and Dutch; especially in men so zealous in that Profession, which hath byn in these later tymes preached vnto you: Which zeale of yours would no doubt be more feruent, if Gods Grace by other motiues proposed, should open your eyes to see the cleernes of the Catholike verity.

Neyther should it offend you, that (your Consciencies
hauing

DEDICATORY.

hauing byn settled those 60. yeares last past in the Fayth that was then proposed vnto you) now a new reuiew of matters belonging to Religion should be offered . For synce the Scripture doth premonish vs that Heresies must of necessity be, and false Teachers would come to disturbe the peace and vnity of the Church (of which sort , as is apparent by her contrary doctrines , this our vnfortunate Age hath byn most fertile :) it is doubtlesse no disgrace, or signe of leuity or inconstancy, by a diligent and iudicious examen , to try which of all

* 5

these

THE EPISTLE

these diuers spirits is of God ;
and which is that Catholike
Church so often commended
vnto vs in the Scriptures , as
nothing more plainly and se-
riously .

In which important search
the Reading of this little ,
but golden Treatise , will by
Gods grace affoord such light
to discerne Truth from Fals-
hood ; and such meanes to
find out the true gate of Ca-
tholike fayth which only lea-
deth to saluation , as may sa-
tisfy the most Iudicious ; espe-
cially if they reade with that
humblenes of spirit , as they
ought to doe , who desyre to
know

DEDICATORY.

know the Truth.

In reading therefore, consider attentiuely euery Passage, & ponder the waight and substance of ech Reason, not posting ouer the same, as many doe, transported with curiosity to reade all new Books that come forth; and I doubt not you wil receaue abundant satisfaction

Read then (most worthy Cittizens) the ensuing *Consultation*, with an indifferent and vnpartiall eye, that you may enrich your soules vvith the treasure of true knowledge & doctrine, which leadeth to eternall Life and
Happy-

THE EPISTLE

Happynes. Wherof I humbly
beseech his diuine Maiesty to
make you partakers, to whom
I haue heerewith dedicated
both my selfe and seruice, to
remayne,

*Your seruant euer in
Christ Iesus.*

W. I.



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from her Primitive Fayth.*



A
CONSULTATION;
WHAT FAITH AND
RELIGION IS BEST
to be embraced.

GREAT is the variety of Religion in this our age, and great is the contention about the truth thereof. Many in this point do continually waver, nor can they determine any certainty, passing from one Religion to another, as it were from house to house for trialls sake, thereby to find tranquility to mind. Others, through an inconsiderate boldnes, do embrace any Religion which by chance they light vpon, without either examining or vnderstanding

A ding

2 *What Fayth & Religion*

ding the same: who, when they are demanded why they preferre that Religion before others, they haue no other answer, but that it seemes better to them, or els (which commonly all do bragge of, because they follow the very pure word of God.

This busines, notwithstanding, is most worthy of great deliberation and discussion, seeing that heerin consisteth the very center of our Situation. Euerlasting saluation or damnation is no small matter; but euen such, as all other things, be they good or bad; are nothing in comparison therof. And this damnation or saluation dependeth on good or bad Religion. If thy Religion be good, it shalbe easy for thee to obtayne saluation; but if it be euill, it is impossible for thee to be saved. By euill or false Religion thou canst not please God, and consequently not obtayne pardon of thy sinnes, nor true Iustice, nor yet by any meanes be made parraker of Christs redemption; but remaynest in death, and the wrath of God re mayneth vpon thee.

Hebr. ii.

Rom. 3. 4. For that all men without the redemption of Christ, and liuing agayne in him,
do

Is best to be embraced. 3

do remayne in death or sinne, & are the sonnes of wrath: but whosoever imbraceth not true Religion is made voyd of the Redemption and quickening of Christ: wherefore of necessity he must remayne in death, and be the sonne of wrath, & feweell for eternall fire:

Furthermore, true Religion is onely one, and not manifold; for that there is but one verity, one fayth, one baptisme, one God and Lord of all: wherof it followeth by consequence: First, that all Religion, all Fayth, all Confessions of fayth, besides this only one, are false, hurtfull, pestilent, and brought in by the Diuel, as author therof, & the Father of lyes.

Secondly, no man who hath not this onely Fayth, can possibly obayne cuerlasting saluation: and all who shall be destitute therof, although otherwise they liue neuer so well; shall intallibly perish eternally. For that which the Apostolic sayth of charity (to wit, *If I should* 1 Cor. 13. *speake which the tongues of men & Angells; if I would know all mysteries; if I should distribute all my goods to be meate for the poore; if I should deliuer my body, so that I serue, and haue not charity,*

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ity it doth profit for nothing;) may with better realō be spoken of true faith & religion, which is the very foundatiō of charity, & of all other Christian vertues.

Thirdly, it is a very grosse, error of certayne simple people, that thinke it to be inough to their saluation, if they belieue in Christ, and that he dyed for their sinnes, although they belieue not many other things; for examples sake, those which belong to Sacraments, sacrifice of the Church, and other such like pointes of fayth; for so should almost all Sectes of heretikes be saued, for that all (except some few) do imbrace Christ (or els they should not be heretikes, but Apostataes) and belieue that he dyed for their sinnes. And so by this meanes shalbe saued the *Montanists & Nouatians*, the *Donatistes* and *Sabellians*, the *Arians*, *Macedonians*, *Aerians*, *Eutichians*, *Monothelites*, and such like pestes of the Church. Wherefore then, hath the Church in all ages vehemently opposed herselfe agaynst heresies? wherfore doth the Apostle command vs to auoyd an hereticall man after one or two reprehensions? Wherefore should we beware of their very speeches,

Tis. 3.

2. Tim. 2.

Is best to be imbraced. §

aches, as a certayne infectious canker?
In vayne then are al these things spoken
and done, if saluation may be obtayned
together with heresy. Then truly
is that a meere forged tale agaynst the
content of all Ages which S. *Augustine*
reciteth in these wordes: *Constitutum ali-*
quem &c. Let vs imagine (sayth he) a man
to be chaste, continent, not couetous, not »
a seruer of Idols, liberall to the poore, no »
mans enemy, not contentious, patient,
quiet, emulating or enuying no man, so- *Aug. l. 4.*
ber, frugall &c. but yet an heretike; let *cont. Do-*
there be no doubt at all to any, but that *ut. cap. 8.*
such a one, for this any thing, in that he »
is an heretik, shall not possesse the King- »
dome of God.

For as that man (as witnesseth »
S. *James*) who offendeth in one commā- *Iac. 1.*
dement is made guilty of all, and looseth
his whole iustice, although he keepe
the rest of the commandements, because
he contemneth the lawmaker himselfe
who made the whole law: euē so he that
denyeth obstinately but one article of
fayth, though he retayne the rest, is
made guilty of his whole Religion, and
looseth all his Fayth and Religion, be-

6 *What Fayth & Religion*

2. Tim. 3.

cause he contemned the Author thereof. For that the chiefe & supreme Verity being one and the same, hath revealed all the articles of fayth, and doth propose the same to be believed of vs, by the Church her spouse, which is the pillar and firmament of truth. He therefore, that doth obstinately reiect but any one the least article of Fayth, not relying vpon the iudgment of the Church; by that very act is he iudged to contemne the Author of the first & principall Verity, whole preacher, interpreter, & instrument is the Church, and by this meanes he looseth all his liuely fayth, which is necessary to saluation.

Neither helpeth it any thing at all; that he yet belieueth some principall beades or articles of fayth; because he belieueth them not with a liuely fayth, which consisteth vpon only diuine authority proposed vnto vs by infallible means; els he should belieue the rest also that are propounded to him by the same meanes: but he belieueth them with a certayne humane fayth, that is to say, because by his own private iudgment or opinion he so thinketh them to be believed;
taking

Is best to be imbraced. 7

taking vnto himselfe authority to iudge and discerne what things are to be believed, and what are to be reiected: so as the chiefe reason of his beliefe, is his private iudgement; and therefore all that sayth and beliefe is humane, and of no value. For most certayne it is, that as true Iustice doth extend it selfe to all the cō-mandements: so doth true sayth in like manner, which is required to saluation, extend it selfe to all those things, that are reuealed vnto vs from God; in such sort, that we eyt̃er expressly belieue, or be ready to belieue them al if they be accordingly proposed vnto vs. Whereby it is manifest, how carefully we ought to endeauour to obayne true sayth & Religion, seeing that the same is the very foundation of all our saluation, & without which most certayne damnation is to be expected. Wherefore I haue thought good in this place to set downe certaine Considerations or Reasons, manifest & perspicuous to euery one of ordinary capacity, wherupon may be framed a certayne & intallible Deliberation concerning this busines of Religion.

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I. CONSIDERATION.

*Of the desire of perfection, whereunto
Christian Religion leadeth.*

THAT Religion is alwayes to be preferred that sauoureth of purity and holines, of life, which draweth our myndes from earthly affections, and styrreth vs vp to the loue of heauenly. For that the chiefe end and scope of Religion is to sequester mens affections from these bare and temporall things, and to lift them vp to meditate, loue, and pursue celestiall and euertlasting. Such is the only Catholike Religion, and no other. For she persua德eth to abstayne from pleasures of the flesh, and allurements of this life: She teacheth to contemneriches and honours; and when at any tyme we doe enioy them, to renounce them for the loue of Christ: She counselleth fasting, hayre-cloath, lying on the ground and other bodily afflictions, wherewith the flesh is tamed, & subdued to the spirit.

Hence

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9

Hence commeth it to passe, that there are so many in the Catholique Church, who contemning riches, honours, and pleasures, which they eyther enjoyed, or might haue done, haue forsaken the world, giuing themselves wholly to austeritie of life, and contemplation of heavenly thinges. Amongst whome may be Noble men, and Noble mens sonnes and daughters, many gentlemen, many rich men, many excellent wittes, many most eloquent, and famous for all kind of learning. This is that most worthy ensigne of diuine spirit and true religion. For that this religion can be no other then celestiall, which thus by violence draweth mans nature from these base earthly thinges, whereunto it cleaueth, and rayseth it vp to contemplate heavenly: which vanquisheth the desires of temporall thinges, and ingrafteth the loue of eternall; and to conclude, which worketh such wonderfull chaunges in men. But the tree is knowne by the fruite.

Now, other Religions, especially the *Lutheran*, *Caluinian*, & *Anabaptist*icall (of which we meane chiefly to treat, and

A 5

do

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Other religions
take away
desire of
perfection
and good
workes.

*lib. de vita
coniugali.*

do frame this our Consultation) do performe no such thinge. For that they are so far from teaching aulterity of life, or contempt of worldly delights, as they call fasting a humane tradition, whereby God is honoured in vayne: Abstinance from flesh, they call superstition: monasticall voices they say, are wicked, vayne, and not to be kept: chastity they teach to be impossible; all must marry, and imploy their tyme in wiuing, which, as Luther sayth, is as necessary, as to eate, drinke, sleepe &c. Out of which doctrine it followeth, that none of those, who follow any of these new Religions, doe cyther tame their flesh by abstinance, keep chastity, or abstayne from marriage and fleshly pleasures, or exercise pouerty for for the loue of Christ, by forsaking their riches: but do all imbrace a loose, vulgar, worldly life, agreable to the inclination of the flesh, and corruption of nature. No man in this religion can once find in his hart to imitate an Angelicall life heere in this world; as many holy men haue done before, and many do at this present in the Catholique Church: no man goeth about to shake of the carkes and cares of this life, breaking in pieces
the

Is best to be embraced. 11

the bandes of the world; that being free and discharged thereof, he may follow Christ our Lord, imitating his most holy life, and representing him in his mortall flesh: for whatsoever is above the common and popular manner of living, these new Religions do not allow.

Who then seeth not, that in these there is no Christian Religion? For although Christ, considering mans infirmity, doth not commaund pouerty, chastity, single life, contempt of oneselfe, and the like: yet notwithstanding doth he counsel vs, and inuite vs thereto with great reward, giuing vs an example thereof in himselfe to imitate the same. So as by this his example and inuitement, infinite numbers of all orders, ages, sexes, nations & conditions, being stirred vp, haue attayned vnto this high sanctity, and haue byn therfore admired of all the world. But contrarywise these new Religions altogether disallow the desyre or study of perfection, as impossible or superstitious.

Neyther do they alone hinder this most excellent sanctity, but therewithall
secke

12 *What Fayth & Religion*

Luth. art seek to suppress all other endeavours &
31. & 16. desires of good workes: For that they
& de liber. teach, That man offendeth in all his works, though
Christiana. this synne be not imputed to those that believe.
Calu. l. 3. Then they teach, That man by any good
Inst. c. 12. workes whatsoever meriteth nothing with God;
§. 4. & ca. is neuer the more gratefull vnto him; neuer the
22. §. 2. more iust, nor shal haue neuer the more reward for
Luth. in as- his workes, whether they be more or lesse, or any at
sert. art. 1. all; but that only faith is esteemed & crowned with
Caluin l. 3. all; but that only faith is esteemed & crowned with
Inst. c. 1. §. God &c.

13. & 14: This doctrine being then once set
& c. 19. §. abroad, what man, trow you, wil be
2. 4. & 7. stirred vp or moued to good workes,
 prayer, almes, abstinence, or help of his
 neighbours? For if in all these workes
 there be sinne, and neyther merit, nor
 reward, nor profit, what should mooue
 me to performe them? who will bestow
 his labour & goods in vaine, & without
 any profit, but with hindrance to him-
 selfe? So as these new religions, as you
 see, quite take away all good workes
 from men, and leaue them only fayth,
 which they esteeme in place & value of
 all. It is not then credible that Christ by
 so many sweats and labours, by such his
 manyfold doctrine and heauenly admo-
 nitions,

Is best to be imbraced. 13

nitions, by his bloud, crosse and passion would leaue vnto vs, or be the Author of so barren a Religion.

Neyther do we any way obscure the merits of Christ by attributing the force of meriting euerlasting life by our workes, as our aduersaries obiekt, but rather do we illustrate, and extoll the same. For we assigne the merits of Christ to be so forcible and vniuersall, that he did not only merit Eternall Saluation thereby for vs, but also gaue vs force & strength to merit for our selues. As for example, that man should not iniure the Omnipotency of God, but rather extoll it, that should say, that the sayd Omnipotency doth not only worke and produce all thinges, but also giueth force to thinges created, to worke and produce the like. For there is nothing that doth mored eclare the excellency and perfection of the cause, then if the cause doth not only worke or cooperate it selfe, but giueth also force & strength to others to do the same.

An obiection refuted.

The force of Christs merits.

Therefore whē as we say christ did not oly merit for vs, but gaue vs also force to merit for our selues; we do far more extoll

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toll the force of his merits, then they who teach, that he alone did merit all, & left vs no strength to cooperate to his merits. Nay rather those men do greatly iniure Christ, because they take away this force and efficacy from him: like vnto certayne Philosphers, who taught that things created had no force in themselves to cooperate, but that the only increated power of God did all, and thereby iniured his omnipotency, as if he could not giue force to things created to work & cooperate with God. For as he should iniure Christ, that should attribute to man any force of strength to merit, that is not deriued from the merits of Christ: so also should he iniure God, that should attribute any force or power to things created that is not deriued from the omnipotency of God. Furthermore, as the operations of things created are referred vnto God, as the Authour of all, because he gaue them force, and together concurreth with them as the vniuersall efficient cause: even so are all the merits of iust men referred vnto Christ, as Authour of them all, because he gaue them force and power thereto, and together con-
concu-

Is best to be embraced. 15

concurrerh with them as the vniuersall meritorious cause. I omit many other thinges which might be brought to this purpose.

II. CONSIDERATION.

That Christian Religion excludeth liberty of sinning.

THAT Religion is also to be preferred, as most gratefull to God, which alloweth no liberty of synning but by all meanes excludeth it. For as the Religion which is of God ought to stirre vp and incite mens mindes to the study of good workes, and perfection of Christian life: euen so ought it also to feare them from synning, keep them in the feare of God, and, as much as in it lyeth, hinder all sinnes and offences. Such then is the Catholike Religion. For many wayes doth she remooue all liberty of sinning.

First, by the Sacrament of Pen-
nance: For that it greatly feareth very
many from synning, seing they know
that all their synnes must be discovered
one

16 *What Fayth & Religion*

one by one in Confession, and Pennance done accordingly; and if any thing be stolne, or any losse or damage done, the same must be restored, and satisfaction made. Moreover in this Sacrament is required sorrow for their synnes, and purpose to amend their life; wherunto is also conferred grace and ayde to performe the same: and last of all heerin are given wholsome admonitions to liue well and vprightly. Wherby we see, that this Sacrament doth greatly restraine liberty of synning.

Secondly by the doctrine of Satisfaction & Purgatory. For it teacheth that after the sinne and eternall payne is forgiuen (in Confession) there remayneth for the most part an obligation of some great temporall payne, which vnlesse we redeme in this life by the exercise of good workes, to wit by prayer, almes, abstinence, and the like; we shall pay it in the next life, with the cruell torment of Purgatory. For that with God no euill shall remayne vancuenged.

Thirdly, for that it teacheth, that one only mortall synne vnlesse it be washed
away

away in this life by Penitence, is enough to euertlasting Damnation: neyther shall sayth any thing profit to the forgiveness of synnes, without true penitance.

Fourthly, for that it many wayes striketh into man the feare of God, proposing vnto him diuers of his iudgements, when as he will neuer haue him secure of his saluation, but alwayes to watch, pray, to be sober, to be alwayes intent to do good workes, least at any tyme he be eyther overcome by temptation, or supplanted by the fraud of the Diuell, or fall by some inconsideration, or els not prepared, suddainly surprized with v unexpected death. And hence it is, that in good Catholikes, who endeauiour to liue according to their Religion, we dayly see a wonderfull care and sollicitude in auoyding of sinne: and if through humane frailty, they shall at any tyme commit any offence, they straight wayes wath it away with Confession, and amendement of their liues.

Now, other Religions do performe no such thing, but shaking of all feare of God, open the wyde gate to all

B

liberty

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liberty of synne and licentiousnes.

First, because they take away the Sacrament of Confession, whereby men, as we haue sayd, are greatly hindred from synning. For that they say, it is an humane Inuention, a Torment of mens Consciences, and a meere superstition. It is a wonderfull thing, that any superstition, or inuention of mans brayne should haue such force to the amending of our life and quietting of our Consciences! This force also haue the Lutherans themselves, being taught by experience, sometymes witnessed. For as *Sotus* relateth, who was present, that when the Emperour (*Charles the fifth*) was in Germany, there was sent vnto him an embassage from the famous Citty of Norimberge, by which the Senate demanded, that the Emperour by his Imperiall power would command auricular Confession to be practised: for that they sayd, they had found by experience, that their Commonwealth after Confession had byn taken away, to abound with diuers crimes against Iustice & other vertues, which were vnknewnt vnto them before. This embassage, sayth

Heretiks
take away
all feare of
God, and
admit all
liberty of
synning.

*In 4. d. 18.
q. 1. et. 1.*

Is best to be embraced. 19

sayth *Sorus*, caused great laughter. For if by Divine law men were not bound to reueale their secret synnes to any, neyther could the Priest, as they thought, absolue them; how could they be compelled therunto by any humane precept, without fruites of remission of their synnes?

Secondly, they do not only take away Confession, but also the vertue of *Pennance*; in that they deny Contrition or sorrow for synnes past to be necessary. For as Luther sayth, *Contrition maketh a greater sinner*: and Calvin sayth, *That S. Hierome who affirming pennance to be the second table after shipwracke, it being impious doctrine, cannot be excused.*

Thirdly, because they deny the necessity of satisfaction. & say, that that redoundeth to the injury of the satisfaction of Christ: as who should say, if our satisfaction be of any value, that of Christ is insufficient.

Fourthly, because they deny Purgatory, and temporall punishment of soules after this life.

Fifthly, because they deny any obligation of temporall paynes to remayne, after the guilt of synne is remitted. For that togeather therewith all

B 2

paynes

Luth. arti
6. Calu. l.
7. iustit. c.
19. §. 17.
Caluin l. 3.
cap. 4. §.
18. Luther
in assert.
art. 5. & 6.
Luther ep.
ad V. i.
denies de
Euchar.
Caluin l. 3.
cap. 5. & 6.
Luth. iu-
pra in
assert. a. 5.
Caluin iu-
pra d. 6. §.
cap. 4. §.
10.

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paynes and punishments are forgiven.

Sixthly, because they teach that only fayth is sufficient to the remission of all guilt and payne, nor anything els to be required.

*Luth. in
assert. art.*

1. Calu. l. 3.

cap. 12. §.

13. & 14.

Luth. de li-

bertate

Christian.

Calu. l. 3.

cap. 4. §.

28. & l. 2.

cap. 1. §. 58.

Seaventhly, because they teach, that no sinne shalbe imputed vnto him that hath a true-ly fayth. And for this reason Luther layd, that the Commandements did no more belong to vs, then the ceremonyes of the old law, but that all obligation therof was taken away at once by Christ, to wit, the because violating therof is no lesse imputed to the faythfull, then the violating of the ceremoniall law. That all these things are thus taught by them, is manifest by the places heere cited in the margent; and euery man that is but meauely conuerlant in these Sectes doth know it to be true.

These things standing thus, it is euident that al care of God is vterly taken away frō the hartes of men, & the raines of liuerty are loosed to all kind of sinne. Nay, there is as much or rather more liberty giuen by these Religions, as by Atheisme. For if there be no synne imputed to a man that hath the forementioned speciall or liuely fayth, eyther for
guilt

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guilt or payne: what should let him to commit neuer so grieuous or enormous wickednes? What should he feare Hell or Purgatory? Neyther: for by liuely sayth alone, no sinne shalbe imputed to any man, although it be neuer so grieuous and filthy. What then? Shall he feare the Diuine wrath, or the subtraction of heavenly Grace? No: for that God doth not impute the same vnto him: and for the satisfaction that Christ made, he cannot be offended with him. Doth he feare temporall satisfaction, or Confession? Neyther: For that these things are taken away as superstitious. What then doth this man more feare then any Atheist? Or how doth he not open as wyde a gate to all wickednes & impurity as the Atheist? What Atheisme teacheth, the Scripture witnesseth, whē she sayth: *The foole sayd in his hart, there is no God: they are corrupt, and are made abhominable* *Psal. 13.* *in all their endeauours: There is not one that doth good, there is not so much as one.* And this doth Atheisme teach, for so much as it taketh away the feare of Diuine punishment, whereby men are held as with a bridle from synning. But these Religions do

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no lesse take away the teare of heavenly reueng and chastisement, when as they teach, that no sin shalbe imputed, eyther for offence or payne, nor any man punished therefore.

They take away all feare of God foure manner wayes.

Moreover I say, that by these Religions, this whole some feare of God, is sooner taken away then by Atheisme. For few Atheistes do certainly belieue, that there is any God at all; but many doubt it, and feare the contrary, and so they be not without feare of punishment of him, that may in many thinges repressse them. But these Religions do for certayne and without all doubt teach, that synnes are not imputed to the faithfull, and this they command to be most firmly belicued; and therefore they leaue no feare, but do shake off all suspicion & imagination of punishment whatsoeuer: so, as they giue a far greater scope to all wickednes, then Atheisme doth. Neyther do they this by one manner of way only but by a fourefold.

First: For that they teach, that through faith synnes are not imputed vnto vs, but they neuer so many, or neuer so heynous; wherof we haue spoken inough before.

Secondly

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Secondly: For that they say, that all those who haue true faith are predestinated, and that they ought to belieue the same most assuredly. *Caluin l. 3.* And if all the followers of these Sectes *c. 2. §. 6. 7.* be predestinated, & that they are bound *11. 12. 15.* to belieue the same most firmly; where- *16. & 38.* fore then should they be sollicitous, eyther to liue well, or to shun the workes of the flesh, which the Apostle recounteth? For neither can they doubt of their saluation, or that they shall go to hell; because Gods predestination is potent and immutable, and those who are so predestinated cannot possibly perish. Neyther can they feare the paynes of Purgatory, which they belieue not: nor yet can they feare punishments in this life, when as synnes are not imputed to them by God.

Thirdly: For that they take away the liberty of Freewill, and do teach, that all things happen by an ineuitable necessity; and that *Neither in* a man cannot make his workes better or worse. *Assert.* For if there be no liberty, there is pro- *art. 36. l. 1.* perly no synne: like as a lyon when he deuoureth a man, although he commit- *c. 16. §. 8.* teth euill, yet synneth not; because he doth it not freely, but by the vehement

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instigation of nature; but is it in his power to moderate this his instigation. No man shall be then worthy of punishment, because that which is done by force of necessity, deserueth no punishment: Wherefore there shall be no hell nor any punishment at all after this life. For that it should be a great and intolerable cruelty to damne a man to everlasting torments for those things which by no meanes he could auoyd. Wherefore then should they feare to follow their hearts desire, or do any thing that many please their appetite?

Luth. sit- Fourthly : For that they teach ,
pra. Cal 1. all mens workes , as well good as bad , to haue bin
1. cap. 17. preordayned by God from all eternity : and to that
6. 3. 6. end , the wills of men are by him inclined , incited
18. 6. 2. forced , and determined to performe the same.
 For if God do worke in vs as well bad as good, there is no reason why we should endeavour to auoid euil, or feare the punishment thereof. For that God is not the reuenger of that whereof he is the Author, nor can he punish that which he will haue done in vs, and causeth vs to do. For that this should be more then Tyrannicall cruelty, from which God
 is

is knowne to farre off, and free.

Hereby then it is as cleare as the sun, that these Relig^ōs, by these foure waies now declared, do take trō the mynds of mē al feare of God, and do giue a large a scope to all wickednes, as euer any Atheisme in the world: and that the more perniciously, because they are not exercised in the open view and line of impiety, but vnder the colour (forsooth) of diuine religion and honour, to wit, vnder the faire titles of only fayth, satisfaction of Christ, liberty of the new Gospell, diuine prouidence, and predestination. Vnder these shaddowes thus couertly hid is swallowed so much venome, that it wholly poysoneth the minde & manners of men. Who then that hath but the least dramme of an vpright iudgement, will thinke such Religion to come from God?

III. CONSIDERATION,

Drawne from the Sanctity of the followers of true Religion.

THAT Religion is to be preferred, wherein very many men have byn famous for sanctity of life. For it cannot be that a naughty religion should lead a man to sanctity, or that true sanctity should abide with a naughty Religion. But Catholike Religion hath had very many in her Church in all ages, who by common Confession and wittnes of all the Christian world were most holy men. Amongst whome, to omit innumerable others were, S. Antony the great, S. Hilariion, S. Gregory Thaumaturgus, Saint Nicolas Bishop of Myra, S. Athanasius, Saint Gregory Nazianzen, Saint Basil, Saint Simeon Stelites, S. Cyprian, S. Hilary, S. Martin, S. Ambrose, S. Hierome, S. Augustine, S. Benet, S. Gregory the Great, S. Vedastus, S. Amandus, S. VVinocke, S. Bertin, S. Romuald, Saint VVillebrord, S. Boniface, S. Bruno, S. Bernard, S. Romuald, S. Noribert, S. Dominicke, Saint Francis, S. Thomas of Aquine, S. Bonaenture, Saint

Saint Francis à Paula, and many more in our age.

That all these men were followers of the Catholike Religion, there can be not doubt; as well for that they adhering to the Roman Church, did professe the sayth therof, & wonderfully, propagated the same: as also for that most of the were Monkes, & vowed religious men: nay all monasticall institutions & professions had their begining by them. That they were most holy men, it is the common consent of all Christian people for so many ages past that liued in their dayes. Neyther was there euer made any doubt therof. And this the heretikes themselves do also Confesse of diuers of them, and specially of *S. Bernard*, *S. Dominicke*, and *S. Francis*. For it were a great impudency to deny or call into doubt, that which the consent of the whole world auerretb.

If these men therefore were Saints and Catholikes, as all the world doth hold them to haue byn, it followeth necessarily that the Catholike and Roman religion which they held and embraced, is the true religion, and proceedeth

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ceedeth from the Holy Ghost.

First, for that it is impossible, that a false religion should lead to true sanctity, for that religiō is the foundatiō of sanctity. That heauenly edifice cānot be built vpon vanities, nor vpon pernicious and sacrilegious sacrifices, as is euery falsity, in religion. It cannot be, that a false religion should withdraw the mind frō earthly thinges, and so fixe it vpon heauenly, that being kindled with diuine loue and seruor, should force the same to vndergo so great labours & paynes for procuring the health of her neighbours soules. Notwithstanding the religion which these men imbraced, did performe in them all these things; & cōsequently it cannot be, that their religion was false.

Hebr. 11. Secondly, for that, without true Religion, it is impossible to please God. But by the consent of all, these men pleased God and were his great friendes and familyars: Therefore their Religion was the true. For how could they please God who is verity it selfe, by a false Religion?

Thirdly, if their Religion were not true, then was it from the Diuell; for that

Is left to be embraced. 29

that he is a liar from the beginning, and the Father of lyes, who by his lying and deceytes doth euer seeke to corrupt the true religion, thereby to destroy soules. If it came from the Diuell, how could it then lead them to sanctity, and make them enemies to the Diuell, and friends to God? For *what society is there between light and darkenes?* and what agreement with Christ and Belial? 2. Cor. 6.

Fourthly: It is altogether incredible that God should permit men so innocent, so contemning themselves and worldly affayres, so studious of his diuine glory, and ardent louers of him, to be deceiued for so many ages, in a matter of so great moment, to wit, in the busines of religion and foundation of all piety. Who is he that will thinke so impiously of Gods diuine goodnes? They pretermitted nothing on their behalfe, wherby they might please God and aduance his glory, taking vpon them the greatest paynes and labours for the obtaining thereof, and wholly implying & cōsecrating their lines vnto him. How cā it be, that his diuin goodnes, that true Light which enlighteneth euery man
that

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that comes into this world, should not reueale the truth & his light to so worthy servants and louers of him, but should leaue them stricking fast in their blind and pestiferous errors?

Then is that false, which our Lord so often repeating, promised, to wir,
Aske and it shalbe giuen vnto you: seeke and you shall find knocke and it shalbe opened vnto you.
 For everyone that asketh receaueth, and he that seeketh findeth, and to him that knocketh it is opened. For that S. Francis, S. Dominicke, S. Bernard, S. Benet, and the like lightes and wonders of the world, did all their life tyme, aske, seeke, and knocke, that they might obayne of our Lord things necessary for their health, and to know and fullfill his will perfectly in all thinges; and yet notwithstanding obtayned nothing heerin. False also shall that be, which our Sauour sayth. *If you then being naught know how to giue good gistes to your children, how much more will your Father from heauen giue a good spirit to them that aske?* for that these men did dayly and earnestly aske this spirit, and yet obtayned it not. For that a good spirit can neuer be without a good Religion. I omit many
 other

*Mat. 7.
 Luc. 11.*

other things which might be brought for confirmation heretof.

But if it be blasphemy to say, that diuine promises be false, then is it necessary to confesse, that these men did receiue the true sayth and Religion. Wherefore, seeing that they embraced the Catholique Religion, and were most addicted to the Roman Church, detesting and hating all other sayth and Religion that was contrary to this; it cannot be doubted, but that the Catholike and Roman is the only true, & heavenly inspired Religion. And all Religions besides, are false and inuented by the Diuell.

Finally, if their Religion were not the true, but rather some of the Adversaries the true Religion; then is it necessary to confesse, all the forsayd men, whome the whole world hath held for Saintes, not to haue byn not only holy men, and friendes to God, but to haue byn impious and enemyes to him, and so damned and adiudged to euerlasting punishments. For without true Religion it is impossible to please God. Neither can it be sayd, that they were to be
excused

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excused by ignorance: for that ignorance doth not excuse, except in certayne lecondary caſes, which by reaſon of ſome poſitiue precept are neceſſary; but in no caſe doth it excuse in any fundamentall and chiefe head. For otherwiſe any man may obayne ſaluation without any knowledg of God or Chriſt at al, which is repugnant to al Scripture. But if theſe men erred (as ſome of our Aduerſaries do pretend they did) then erred they in the chiefe heads.

Fiſt, becauſe they acknowledged not a ſpeciall fayth, whereby only we are iuſtified & made partaker of the redemption and iuſtice of Chriſt; and ſinne is not imputed vnto vs, as the authors of other Religions do teach: Therefore they remayned in ſinne, being deprived of the participation of the iuſtice of Chriſt, and conſequently were children of Hell.

Secondly, becauſe according to their iudgment they were out of the true Church of Chriſt (out of which, by conſent of all, there is no ſaluation) and did adhere to the whore of Babylon (for ſo do they call the Roman Church) and
were

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were the chiefe mynisters & instruments
of Antichrist.

Thirdly, because they were Idolatours, adoring a creature for their Creatour, to wit bread and wyne instead of Christ in the Eucharist, worshipping Saintes & their Images &c. These things may not be excused by any ignorance whatsoever. And therefore all these were wicked men, and adjudged to hell torments. But how improbable, and incredible are all these things, and agaynst the cōmon consent of all Christian men that euer were? And on the contrary side, in other Religions there were neuer any of famous sanctity, nor can they name so much as one. For that their very first Authors were giuen to temporall commodities, and were followers of pleasures; hauing nothing, singular in their lines aboue the common sort of people, but rather giuen to greater vices and wickednes. But of this point we shall speake more heereafter.

Nor doth it any way preiudice our cause, that among Catholikes, there be many who do not only not liue well & holily, but do defile their body and

C mynd

An obie-
 ctio of the
 Aduersary
 answered.

mynd also with diuers wickednes. For
 that they do not these things with leaue
 and approbation of their religion but a-
 gaynst the expresse prohibition therof,
 and agaynst the threats of punishment,
 and promise of rewards, which their
 Religion doth propose vnto them,
 and doth seeke by all meanes to hinder
 them. Therefore this wickednes of life
 is not any way to be imputed to their
 religion, nor doth it argue the imper-
 fection thereof. For whereas there be
 three things whereby to reuoke men
 from committing euill, and to incite
 them to do good, to wit, feare of punish-
 ment, hope of Reward, and the excel-
 lency it selfe of the good worke wrought;
 the Catholike Religion doth most high-
 ly commend, propose and inculcate the
 same to her followers; omitting nothing
 wherby to stir them vp to auoyd synne
 and follow vertue. And if perchance
 some of them do not aspire or attayne
 heerto, that is not to be imputed to Ca-
 tholike Religion, but to the liberty of
 their owne freewill which striueth a-
 gaynst all these former incitements: But
 if the sayd Catholique Religion should
 take

take away all feare of punishment, and hope of reward, esteeming all her good workes to be stayned and defiled with synne, then might the wicked life of men, and their neglect of good workes be worthily imputed and layd vnto her charge. For euen as he that should take away a proppe from a house that were ready to fall, should be the cause of the fall of that house: So he that should take away the feare of God, and of future punishments, whereby men are kept in awe from falling into the pit of synne, should be the cause of these ruines and miseryes. And in like manner he that should take away that which is wont to incite men to the study of good workes, should be the cause of their neglect and contempt of the same.

Wherby it is manifest, that euill life and neglect of good workes, which is found in some Catholiks, is not to be imputed to their Religion but to the liberty only of their freewill: Whereas the same notwithstanding amongst Lutherans, Calvinistes, and other followers of new Religions is properly imputed and layd vpon their Religion, which taketh

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quite away all meanes that are wont to hinder euill, and incite men to do good, adhering only to the liberty of their free-will, for as much as it hath chosen such a Religion of purpose.

III. CONSIDERATION.

From the miracles wrought by the imbracers of Catholike Religion.

THAT Religion, in which very many miracles haue byn wrought throughout all ages, is to be preferred before those which be destitute of miracles. For that miracles are as it were certayne diuine scales and Testimonies. whereby Religion is confirmed. And whereas in Religion there be many thinges that, being aboue nature and humane vnderstanding, cannot be comprehended or vnderstood by naturall reasons; some supernaturall arguments are therefore needfull, whereby mans vnderstanding may be conuincd. And these be miracles. But only Catholike Religion doth shine with true miracles,
and

Is best to be imbraced. 37

and therefore is it the true Religion, and to be preferred before all other Religions, as hauing testimony thereof only from God. That in this Catholike Religion very many miracles haue byn wrought in all ages, euen from the Apostlestymes, and are wrought at this day also, it is very euident and knowne to all Christian people, being made manifest vnto them out of the histories and Chronicles of diuers Kingdomes, and out of the liues and actes of diuers Saintes.

But these miracles (say our Aduersaries) were not true, as partly feyned and partly wrought by the Diuell. But in this there is no shew of probability: it being agaynst the iudgement of the whole world and of all ages: for that all Nations haue now for so many hundred yeares held them for true miracles without any doubt at all. Who did euer doubt of the miracles of S. Gregory Thaumaturgus, S. Antony the Great, S. Hilarton, S. Martin, S. Nicolas, S. Benet, S. Maluchas, S. Bernard, S. Dominicke, S. Francis of Assisum, S. Francis of Paula, B. Father Xaverius, to omit infinite others?

*Caluin.
Præf. in
Instit.*

That mi-
racles in
the Catho-
like
Church
are not
feygued.

Moreover that miracles in the Ca-
tholique Church are not feigned, may
be convinced by many reasons. First,
for that they are written and recorded
by most graue and learned Authors. The
miracles of Saint *Gregory*, who therefore
is surnamed *Thaumaturgus* (to wit for the
multitude and greatnes of his miracles)
are written by *S. Gregory Nissen* in his life,
and by *S. Basil lib. de spiritu sancto cap. 39.*
The miracles of *S. Antony*, by *S. Athanasius*
and *S. Hierome*. The miracles of *S. Martin*,
by *Senertus Sulpitius*. Of *S. Nicolas* by diuers
Greeke wryters; of *S. Benet* by *S. Gregory*
the great and others; of *S. Malchy* by *S.*
Bernard; of *S. Bernard* by diuers most graue
Authors of that age; of *S. Francis* by *S.*
Bonaventure; of *S. Dominicke* by those who
receyued it from men of very great cre-
dit. The miracles of *S. Francis de Paula*
are recounted in the bull of his Canoniz-
ation. The miracles of *B. Father Xaueri-*
us after most diligent inquisition made,
and wittnesse depose, were approoued
by the publike testimony of the Viceroy
of *India*. Who then will thinke that these
men excelling in sanctity, learning, and
authority, would to the destruction of
their

their soules, & to the euerlasting infamy of their names, feygne these miracles. thereby to beguile the world? For that a lye in those things which belong to Religion, is a molt pernicious and grievous synne. Agayne: if these myracles were feygned, they might easily haue bynconuincd and refuted of vanity by men of those ages, amongst whome they were sayd to haue byn wrought: But neuer yet did any man reiect them, except he were a Pagan, a Iew, or an Heretike, Morcouer very many of these myracles haue bynconfirmed by publike testimony of Bishops or Magystrates, who with mature diligence and deliberation examined the causes therof. Finally, to say that they were feygned, is to take away all credit of historyes, and to overthrow all knowledge of former tymes: for that it may be as wel sayd of al things anciently done, that they were feygned, when as they cannot otherwise be proved, then by the writings and testimony of Authors.

In like manner, that these miracles were not wrought by the help of the Diuell, is manifest many wayes.

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First, because they were done by most holy men, and such as were most intrinsecall with God. For who will thinke that *S. Francis, S. Dominicke, Saint Bernard, S. Benet, Saint Martin*, and their like had any familiar conuersation with the Diuell?

Secondly, because these miracles did farre surpasse the Diuels power: for that the Diuell cannot giue sight to the blind, cure the lame, raise vp the dead, suddainly strengthen sicke of the palsey, in a moment quicken dry and benumbed members, and the like, which do exceed all force of nature. Neyther could any Magitian euer do the same by any help or art of the Diuell; and yet notwithstanding very many and innumerable such like did our Saintes worke, and that by only touching, or a few prayers, or the signe of the Crosse, and somtymes also by a commaund only.

Thirdly, because those miracles that be wrought by the Diuell, do eyther continue but for a small tyme, as being deceyts and delusions only of the eyes, such as Magitians are wont to do; or if they do continue, they are wrought by
naturall

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natural causes, & so do not exceed their naturall force and power. Besides such false miracles are for the most part not only vnprofitable to men, but hurtfull also and wicked: as for example, to make fire descend from heauen, to make statues speake, and the like, which Antichrist and his false Prophets shall do in the last dayes, as out of the Apocalyps is gathered; neyther do these false miracles *Apoc. 13.* profit any to the amendment of life. But the miracles of Saintes haue a perpetuall and solid operation; and are very profitable to men, styrring them vp to the feare of God, and the amendment of their liues.

Fourthly, New miracles were neuer approued in the Catholique Church without great and diligent examination thereof before made: for that the witnesses are examined, and that for the most part vnder their Oaths; the fact it selfe is narrowly looked into, whether it may be wrought by the force of Nature, or power of the Diuell: all circumstances are considered, by what meanes, order, what occasion, what tyme & place, to what end, before

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whome,

whome, and vpon whome the miracle is wrought. And oftentimes there want not those, who would willingly exaggerate the matter, or els make it doubtfull and suspected, if they could; and therefore they leaue nothing vntried or discuffed. So as it is impossible, that the deceyt, if any be, can long lye hidden; besides it doth belong to the diuine providence of God not to permit men to be so miserably deluded, especially after so great diligence vsed, to search out the truth of the matter.

Fifthly: Yf the miracles of the Catholike Church be wrought by the Diuell to retayne men in their false Religion; why doth he not the like then in other Religions, to wit, among the Turkes, Arians, Anabaptistes, Libertynes, and the like? Why doth he leaue to worke miracles amongst these, and maketh famous only Catholike Religion therewith? Is it for that perhaps he is more grateful or pleasing vnto him then all the rest? but he ought not to neglect others also, from whome he receyueh so large and ample increase: he is delighted with variety of false worship, that
he

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he may accomodate himselfe to the inclinations and affections of all men. Therefore seeing that only Catholike Religion hath myracles, and false Religion hath none; it is an euident token that the miracles of the Catholik Church are not wrought by the Diuell.

Finally, what colour of reason can there be, to say that the miracles should be feigned, or wrought by the Diuell? Is it because they could not be otherwise done? But God is omnipotent and he hath wrought many the like by his Apostles, as out of Scripture is manifest. Or is it because they be repugnant to Scripture? But our Lord hath plainly promised this grace of working miracles and curing, when he sayd: *Verily, verily, I say vnto you, he that belicueth in me, the workes that I do, he also shall do, and greater then these shall he do, because I go to my Father; & whatsoeuer you shall aske in my name, that will I do, that the Father may be glorified in the sonne.* By which wordes he insinuateth, that the grace of working miracles should alwayes remayne in the Church, and that not the Apostles alone, but many Apostolical and holy men also should
from

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from tyme to tyme worke miracles: so as we see this promise of our Lord fulfilled, when Holy men do miracles.

Or is it then, because there is no witnes of these miracles? But besides the witnes of most faythfull wryters, we haue the testimony and content of the people: we haue in many of them the testimonies of Bishops or Magistrats after most diligent examination made of the thing it selfe, and deposition of sworne witnesses. Besides that, very many of these miracles haue byn publikely done in the presence of many people; & there are no ancient histories extant (besides those that are conteyned in holy Scripture) that haue so many and worthy witnesses for their truth, as these of miracles haue. To these may be adioyned the great miracles that are done in euery age, yea almost euery yeare in diuers places, by Saintes now raygning with Christ, but especially by the most Blessed Virgin, which in those places where they are wrought are manifest to all mē, and may be scene & felt of all, & which are also confirmed by the publicke Testimonies of sworne witnesses, after diligent

Is best to be embraced. 44

diligent discussion and examination made.

But, say our aduersaries: True miracles do confirme the Gospell *Marc. xlviii*: But these do ouerthrow the Gospell, and set vp Idolatry, to wit, worship of reliques and Images, inuocation of Saintes, Masse, and the like: and therefore they be wrought by the Diuell. But this is a plaine sophisme, which is called *Petitio Principij*; for that is heere taken as granted for true, which should be first proued, and wherof the whole controuersey dependeth. For it is supposed for certayne and vndoubted that Catholike religion is false, and therupon is consequently gathered, that the miracles wherby it is confirmed are false and meere illusions of the Diuell. In this very manner did the Scribes & Pharisees suppose the doctrine of Christ to be false and contradictory to that of *Moyse*, and therehence gathered that his myracles were false, and that he himselfe cast out Diuels in *Beelzebub* the chiefe of Di- *Matth. 12.* uells.

So also did the Pagans calumni-
ate the miracles of auncient Martyrs,
saying

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laying they were done by magical artes: and the same did the *Arians*, *Eunomians*, & *Vigilantians* of the miracles of *Catholikes*, as witnesseth *Victor Viterbius lib. 2. de persecut. VVandal.* and *Saint Ambrose, serm. de SS. Geruasio & Protasio. Hieron. contra. Vigilant.* But we on the contrary side by the euident truth of miracles, which may be cleerly knowne seene & perceived of all men do gather the verity of *Catholike Religion*, wherof the controuersy now is. For that we neuer yet read of miracles wrought in confirmation of false doctrine, such as many *Saintes* haue done in confirmation of true. We neuer read that dead were rayled to life by heretikes, the blind made to see, the lame straightened, the palsy cured, Diuells cast out of men. Such miracles as these were neuer wrought by *Luther*, *Caluin*, or any of their followers. Indeed *Luther* sometyme did attempt to cast out a Diuell from a feminine disciple of his, but he was in danger to haue byn strangled himselfe by that Diuell, as witnesseth *Fredericus Staphilus*, who was present at the act. And at another time, he would haue rayled to life one that was drowned in
the

*Cocchiensis
in actis Lu-
therianis
1523.*

the riuer of *Alba*, but in vayne. In like manner *Caluin* attempted to rayse one to life who by his perswasion feygned himselfe dead, but with such successe, that of aliue man he became dead indeed: for that by the iust iudgment of God, when as *Caluin* came to raise him, he was found without life. The whole story wherof with all particulars is at large recounted by *M. Hierome Bofsecke in vita Caluini cap. 23.* Wherfore seing neither true nor feigned miracles do succeed with them, they endeavour to take quite away from the Catholike Church this most strong rocke and firmament of miracles, which altogether conuinceth the vnderstanding of man: but with no shew of probability at all, as we haue shewed.

As those therefore, who pondering and weighing well the miracles of our Sauour and his Apostles, with a quiet & humble mynd, setting aside all hatred & other euil affections, could not doubt, but that their doctrine proceeded from God: euen so now, they that without hatred and passion of mynd consider well of the miracles, that haue byn wrought in the Catholike Church, by holy men
in

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 in all ages both aliue and dead, cannot
 doubt but that their Doctrine and Reli-
 gion proceedeth from God, and that the
 Church wherunto they adhere, is the
 true Church of God.

V. CONSIDERATION.

*From the Conuerſion of Nations, by
 the imbracers of Catho-
 like Religion.*

THAT Religion is eſteemed to be the
 true, and conſequently to be imbra-
 ced, wherunto alwayes Natiōs haue byn
 conuerted. For that our Lord hath often
 promiſed in Scripture this conuerſion of
 Nations, to the true faith & worſhip of
 God, which promiſe muſt be fulfilled:
 But the Religion wherunto Nations in
 all ages haue byn, and now in this our
 age alſo are conuerted, is the Catholik &
 Roman Religion. Ergo, there can be no
 doubt, but that this is the true Religion
 of Chriſt.

Now then, that Religion, wher-
 unto theſe nations haue alwayes byn,
 and

*Pſal. 1. &
 2. Oſe. 1.
 Matth.
 Marc. Luc.
 Alſimo.*

Is best to be embraced. 49

and are converted, is the Catholike and Roman Religion, is most manifest by that which hath byn done atwell in this our age, as in former before. For that in this our age, there haue byn infinite, and dayly still are converted in the East Indies, in Iapone, and in the vast Kingdome of China, besides in many Islands of the Indian seas. All these passe from their Gentility to the Catholike Religion, & are vnited to the Roman Church; and this by Religious mens endeauiours, sent thither by authority from the Pope.

In the last, or fourteenth Age, one only *S. Vincent* surnamed *Ferrerius*, of the order of Saint *Dominicke* converted to the Catholike fayth five and twenty thousand, partly Iewes, and partly Saracens, as testifieth *S. Antoninus* a famous Writer of that age 3. p. *Histor. tit. 23. cap. 8. §. 4.*

In the 13. Age were converted very many to the Catholike fayth in the Kingdome of Tartary, by two Friars of *S. Dominickes* order, being sent thither from the Pope; the Emperour of Tartary himselfe whom they call the Great *Cain*

D

deli-

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desiring the same, as wryteth *Paulus Venetus*, whose help and endeaour the said Emperour vsed in effecting of this busyness.

In the 12. Age, the people of Norway were conuerted vnto the Roman Fayth by * *Adrian* the fourth, before he was Pope, as writeth *Platina* in the life of Pope *Alexander* the fourth.

* This *Adrian* was an Englishman and called *Nicolas Break-spere* before he was assumed to the *Apostolik* Sea.

In the 11. Age were the Hungarians for the most part conuerted, and Bishops ordayned and appoynted there by the Pope of Rome, at the request of their King *Stephē* afterwards a Saint, that was newly conuerted to the said Roman fayth: as wryteth the *Centuriators* of *Magdeburge*, *Cent. 11. cap. 2.*

In the 10. Age, were many Provinces conuerted to the Roman fayth, by the endeaours of *Henry* the first Emperour, *Adalbert* and *Methodius* Archbishops of *Bohemia*, and *Moravia*, as testify the *Centuriators* aboue mentioned, *cent. 10 cap. 2.*

In the 9. Age, were the *VVandalls* *Bulgarians*, *Sclauonians*, *Polonians*, with those of *Denmarke* and *Moravia*, conuerted to the fayth, and vnited to the Roman Church

Church. *Centur 9. cap. 2.*

In the 8. Age, was converted a great part of Germany to the Roman sayth by *S. Boniface*, sent thither for that purpose from Pope *Gregory* the second. *Cent. 8. cap. 2.*

In the 7. Age were converted those of *Franconia* (or *Franke-County*) by *S. Kilian*, sent thither from the Pope of Rome also. *Cent. 7. cap. 2.*

In the 6. Age, were the Englishmen converted to the Roman sayth, by Monkes sent thither for that purpose from *Saint Gregory* the Great. *Cent. 6. cap. 2.*

Finally, those of *Brabant*, *Flanders*, *Holland*, *Friseland*, *Vestphalia*, *France*, and other adioyning Nations, by whome were they converted? Were they not converted by disciples of the Roman Church, to wit, *S. Servatius*, *S. Eloy*, *S. Rumold*, *S. Amandus*, *S. Vedastus*, *S. Levine*, *S. Remigus*, *S. Villebrord*, *S. Stobert*, *S. Vulfrane*, and others, who all were most addicted to the Roman Church? By which it is manifest that all Nations, which haue byn converted from Paganisme or Iudaisme to Christ, for these

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thousand yeares last past, were conuerted to the Catholike Roman fayth, and vnited and incorporated to the Roman Church.

This is also confirmed, besides other tokens, to haue byn the Roman fayth and Religion, by Priests, by altars, by worship of holy Reliques & Images, by pilgrimages, by inuocatiō of Saintes, by Monasteryes, by Monkes, by Obedience to the Pope, and by very many other things proper to Catholike Religion which were in vse among all Nations after their Conuersion, vntill of late they were takē away and abolished in some places, by these new vpstart Religions. What man is there, that maru-
rely considering these things, can any way doubt, but that Catholike Religion is the true? For that in her, he seeth fulfilled Gods diuine promise of the cō-
uersion of Nations. To her do fly so many people, so many remote Nations, so many most potent Kingdomes, forsaking their Idolatry, abandoning the impurity of life, reiecting the multitude of wiues, forgetting their barbarous and
sauage manners, banishing all former
liberty

Is best to be imbraced. . 53

liberty of life, and as it were, to become tame and tractable vnder the yoke of Christ, sweetly to tast of the teare of God, to conforme themselves to all modesty of life, and last of all to be inflamed with the contempt of temporall things, and loue of celestiaill. How is it possible that, that Religion should be false and impious, which doth worke such wonderfull mutation in the harts of barbarous people? To conclude how can it possible be, that the Diuine Prouidence should permit all these Nations so many yeares to be deceiued, when as they have forsaken their Idolatry, so hartily imbraced verity, and vnited themselves to the Church of Christ: and now to force them as it were into other abhominable errors, and new Idolatry; and that by such who were accompted and accepted of all men for lawfull Minystrs of the Church, and were famous for sanctity of life, wisdō & miracles? God forbid, that euer we should thinke of his Diuine goodnes & prouidence, which he useth for mans saluation.

Furthermore, to *Lutheranisme*,
Caluinisme, or *Anabaptisme* there was neuer

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heard of any conuersion of Nations, or Pagan Kingdomes, but only a defection of some few, who professing the name of Christ, & weary of their ancient Religion and discipline, did follow the liberty of their lust & nouelty, which is a manifest argument of heresy. For that heresy is nothing els, but a corruption of Catholike doctrine, & a defection, or falling away from ancient Christian Religion, only retaining the name of a Christian. Besides the study of hereticall teachers, is not to conuert Ethnicks, but peruert Christians; which *Tertullian* excellently describeth in his booke of Prescriptions. *Of admimistracion of the word* (saith he) *what shall I say? Seing that their busines is not to conuert Ethnicks but to peruert ours* (Christians:) *They do take more glory to bring to ruine those that stand fast, then to help those vp that are fallen: because that it is their endeavour comes not from their owne building. but from the destruction of truth. They digge vp ours, to build vp theirs. So as it cometh to passe, that they worke the downfall of standing edifices more easily, then the building of decayed ruines.*

VI. CON-

VI. CONSIDERATION.

*From the Name Catholike, and from
the thing it selfe, signed or marked
with this Name.*

FURTHERMORE that Religion is to be esteemed for the true Religion, which hath alwayes byn accompted & called *Catholike*, according to that of the Apostolicall creed, *Credo Sanctam Ecclesiam Catholicam*, I belieue the holy Catholike Church: But the Roman Church of all other Churches is only called the *Catholike*, and her followers *Catholiks*: Ergo, only the Roman Religion is the true Religion of Christ. That the Roman Church is and alwayes hath byn only called *Catholike*, is manifest. First by the very vse and custome of so calling her, receyued throughout the world: so as oftentymes the heretikes themselves in their wrytings do call her *Catholike*, and her followers *Catholikes*: neyther did any Sect Whatsoever deserue that name. For neuer were the Marcionites, Montanistes,

Donatists, Pelagians, Vigilantians, Waldenses, Lutherans, Calvinists, or Anabaptists called *Catholike*, or their doctrine *Catholike*: Only the Roman Church, with the people adhering vnto her, is called the *Catholike*: and the Religion, sayre & doctrine of this Church, is called the *Catholike Religion*, the *Catholike faith*, the *Catholike doctrine*, and her followers *Catholikes*.

Catholike
is exten-
ded to all
Nations.

Secondly, because *Catholike* is the same that *Vniuersall*, most largely extending it selfe to all. And such is the Roman Religion, for that it being dilated and spread ouer all the world, doth extend it selfe to all nations and Kingdomes. For that there is no Kingdome nor Nation vnkowne to vs, which eyther doth not, or sometymes did, or doth not now begin to inbrace this religion. Nay, now adayes the profession of this our religion is almost publike amongst all Nations; to wit, amongst those of *Iapen*, *China*, *India*, *Persia*, *Tartaria*, *Turky*, *Africa*, *Brafle*, *Peru*, *Mexico* &c. For that in all these places are found *Catholikes*, Churches, Altars, Images of Christ, and of Saintes: Masse is there celebra-

celebrated, our Sacraments are there administered, holy dayes and fasting dayes are there kept, and finally the Roman religion is there publickly obserued. Who can then doubt, but that this is the true way of saluatiō to al, which our Sauiour would haue to be taught, preached, and proposed to all nations? which he would haue to increase and fructify in all Kingdomes in due tyme and season? and which he doth stil conserue by some meanes or other in euery place, ordaining that Catholikes be so dispersed throughout the whole world, that by the Infidels may come to the knowledge of true Religion.

Moreover this Catholike Religion doth extend it selfe to all tymes, even from the Apostles. For that there can be no age from that tyme assigned, wherein this Religion did not flourish. In all ages hath Masse byn celebrated both for the liue and dead, feastes solemnized, fastes obserued, Monasticall vowes made, Saints worshipped, their reliques honoured; and such other like proper ensignes of our Religion haue byn in vse and practice, as is manifest out of the

It extendeth it selfe to all tymes.

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writers of all tymes.

No sect e-
uer called
Catholik. On the contrary side, let vs looke
vpon all other sectes, and we shall ne-
uer find, that any one of them was euer
called *Catholike*, nor their followers *Catholikes*, as we haue sayd: but that euery
one tooke their names of their first Au-
thors, as the *Simonians*, *Valentinians*, *Pelagi-
ans*, *Lutherans*, *Caluinists* &c. No sect was e-
uer spread uer spread ouer the world. When Catho-
like Religion began once to appeare, in
short tyme it was spread ouer the whole
world, and began to increafe and fructi-
fy almost in all Kingdomes, as Saint *Paul*
affirmeth. But *Lutheranisme*, *Calui-
nisme* & *Anabaptisme* now after 70. or
80. yeares are yet confined to certayne
strayt corners, & do rather dayly decay,
by eyther going into other sectes, or els
returning to *Catholike Religion*, then
any way increafe. For that none of them
hath continued from the Apostles times,
but all sprung vp and inuented within
these 70. or 80. yeares last past: and
therefore neyther in regard of tyme,
place, nor otherwise, can they be called
Catholike. Againe, I say, that *Catholike*
Religion is one, and the selfe same euery
where.

Is best to be embraced. 19

where. But these religions are exceeding different amongst themselves, and disagreeing in their chiefe heads and members, one damning another to the pit of Hell: how therefore can they be called Catholike?

VII. CONSIDERATION.

From Succession.

FURTHERMORE, that Religion is to be accompted the true, whole ministers do all descend from the Apostles, and are eyther the Apostles successors or haue receiued their order and authority from their successors. For by this reason it will appeare manifest, that that Religion and Church which doth honour & embrace a religion so descended, to be Apostolicall: *Ergo &c.*

Now that all Mynisters of the Catholike Religion, whether we consider the power of their order or Iurisdiction, haue descended from the Apostles, it is cleere. For that all inferiour ministers, especially Priests, Deacons, & Subdeacons receiue their orders from
Bishops.

Bithops: Bithops also haue their order from other Bithops: and these likewise agayne from others: and so furthermore vpwards to the Apostles, who receyued this power immediately from Christ.

As all men therefore, according to their vitall and naturall power, do by a long course of genealogy descend from our first Parent Adam: so do all mynisters of the Catholik Church, according to their supernaturall power, by a long succession of ordination and sanctification, descend from Christ our Lord, who is the second *Adam*.

And there is no mynister in the Church, but can deduce the power, wherewith he cōsecrateth, sacrificeth, absoluech from synnes, administreth other Sacraments, and sanctifyeth Christian people, from Christ himselfe, as the first head and Author thereof. So as also, all those workes, which by this power he effecteth, are attributed to Christ, as to the first and chiefe Author, who instituted this sayd power, and doth inuisibly protect and assist the same, man being only but the instrument, whereby all these things are done, as Saint *Augustine*
and

and other Fathers do excellently declare. In like manner all the power of Jurisdiction of Mynisters in the Catholike Church, by which they governe Christian people, preach the word of God, and exercise all other Pastorall offices doth descend from Christ, and may be perspicuously reduced to him. For that Pastors haue their iurisdiction from Bishops, Bishops from the Pope; and the Pope himselfe, for that he is the successour of *S. Peter*, in the same Chayre and gouernement of the Catholique Church, doth necessarily also succeed in the same Iurisdiction, which was giuen immediatly by God to Saint *Peter*, and in him to all his lawfull successours. And those also in the Church who haue not power ordinary, but onlly delegated, to witt, no proper Iurisdiction of their owne, do receiue the same from their Pastours, Bishops, or the Pope. So as there is no mynister in the Catholike Church, no preacher or teacher of the word of God that cannot cleerly demonstrate his mission, and shew the same to be deriued frō Christ. And truly except they could so do, they
were

*Tract. in
loan.*

Crisost.

h. m. 60.

Ambros.

l. 4. de sa-

crant. cap.

4. & 5.

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were by no meanes to be heard or regarded, but had in suspitiō for wolues when as they entred not into the sheepfold through the dore, but crept in secretly some other way.

Trin. xii. l.
3. c. 3. Fer-
ul de
præf. ip.
August.
epist. 165.
Opuscul. l.
2. contra
Parnen.
cap. 4.
(1) cap. 4
contra
Epist.
Fundam.

This argument alwayes did the ancient Fathers greatly esteeme and alleage, for the conuincing of all heresies. For therby is shewed the continuall succession of our Religion throughour all Ages, vp to the Apostles tymes. I am held in this hurch (sayth S. (*) Augustine) by the Succession of Priests (& Bishops) that haue come downe euē to the Sea of Peter the Apostle, to w^ho the care of seeing our Lords stocke was committed, to the present Bishop of Rome (Anastasiuſ) that holdeth the sea at this day. And the very same hath S. Hierome in his dialogue agaynst the Luciferian Heretikes, which by & by we shall haue occasion to recite.

Now, none of the mynisters of the reformed Religion can shew this. And as for the power of order, whereby to administer Sacraments, and sanctify the people, truly they cannot reduce it to the Apostles and Christ, as we haue done, for that they haue vterly taken all such power away. Neyther is there
any

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any Bishop or Priest among them (except perhaps some Apostata from the Catholik Rkligiō whose degree or dignity amongst the is now no more of value :) whereas withstanding the Church of Christ hath alwaies had these degrees, and byn gouerned therby. Neyther haue they any power of Iurisdiction, whereby to preach the word of God, administer Baptisme, and gouerne the people with diuine reuerence in spirituall affayres of their soules. For I would demaund of whome *Luther* and *Caluin* receyued this power of Iurisdiction? By whome was eyther of them sent to preach the new Gospell, and reforme the people? That they were not sent by the ordinary Pastors of the Church it is euident, therefore they came of themselves, being sent by none. But what can be a more certayne signe, that they are not to be heard, but rather to be fled from? For *how shall they preach* (sayth the Apostle) *vnlesse they be sent?* He that *entreteth not* (sayth *Rom. 10.* *10. 10.* *S. Iohn*) *by the dore into the sheepfold*, but *clymbeth vp another way*, *he is a thiefe and robber: but he that entreteth by the dore is the Pastour of the sheepe.* Now, whoso euer without
ordinary

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ordinary and lawfull authority do exercise the office of Pastour, they enter not in by the doore.

Whether
sectaries
be sent of
Christ or
no.

But perhaps, they will say, that they were sent immediately by Christ, & of him receaved authority to reforme the Church. But that is not enough so to say; for that all Arch-heretikes do say the same of themselves. Wherefore it behooveth them to bring forth & shew their euidence wherby to witnesse it, and so to conuince vs, that they were sent of Christ, as the Apostles did confirme their mission with many and great miracles: otherwise we ought not to accept of their reformation. Nay we are rather bound to reject them as false impostors. Agayne, how is it possible for them to be sent of Christ, when as they teach so diuers and disagreeing opinions among themselves? For if *Luther* were sent of Christ, then cannot *Caluin* be also sent of him, who in many points impugneth *Luthers* doctrine, and damnneth it to the pit of hell, as impious and heretical? And contrarywise, if *Caluin* were sent of Christ, then could not *Luther* be sent of him also, for that God is not contrary to himselfe

Is best to be imbraced. 65

himselfe, neither do the spirits of his true Prophets impugne or contradict one another. Other things I omit, which might be alleadged to the same purpose.

VIII. CONSIDERATION.

From the consent of the ancient Fathers and Doctours of the Church: & from the decision of controuersies, without which there is no sedulity or fellowship.

THAT Religion is thought to be of Christ, and to be preferred before all other, in which the whole and full consent of Doctors of euery age & Nation, about the principall heads of our sayth, hath concurred, & wherein there hath bin an easy determination of all Controuersies: from which if once thou chance to decline or fall, thou hast no certainty left, which way to betake thy selfe. But such is only Catholike Religion, & therefore the true religion of Christ.

And first of all, concerning the
E consent

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consent of Doctors, about the chiefe heads of our religion, it is manifest out of their wrytings. For what ancient Doctors soeuer, eyther in Greece, Asia, Egypt, Asricke, Spayne, Italy, France, Germany, or England, that haue written of the mysteryes of our religion, they do all agree about the liberty of Freewill, about merit of good workes, sacrifice of the Masse for the quicke and the dead, Monasticall vowes, fastes, inuocation of Saintes, and the like, which are by these newfangled Religions reiected and reproued, and cannot be denied by the Lutherans & Caiuinistes themselves: only they say, that these thinges were blemishes of the ancient Doctors, inclining as it were to superstition & humane traditions: and so they appeale to the word of God, expounded by themselves in their owne sense. But how improbable is it thinke you, that all these Ancients, writing with so great consent of one & the selfe same thing, & in diuers places, should erre? And the consent of many about one thing, especially when as there hath byn no consult or communication had thereof before, is a very great signe of truth, drawing

Caluin l. 2.
c. 2. 3. 14.
¶ 16 ¶ 1.
3. c. 4. ¶
5. ¶ 1. 4 c.
12. Centu-
riatores
cent. 2. 3.
4. 5. c. 4.

drawing vnto her, & as it were, binding together in one, the myndes and iudgements of many enlightened from heauen. For as it is the property of *Verity*, because she is only one, to gather together in one consent: so is it the property of *Falsity* because she is manifold, to dissipate, and separate herselfe into diuers opinions and errors. Whereby it cometh to passe, that Heretikes writing of one matter, in diuers places, do neuer lightly agree, but are deuided into very many opinions among themselves, when as once they haue departed from the truth.

Moreouer, there is not one opinion of Catholike Religion, which can be shewed to haue bin brought in a new into the Church by any man, which is a manifest signe, that it alwayes remayned in the Church, and came from the Apostles. For if any new opinion should haue byn so brought in after the Apostles tyme, agaynst the Apostolicall doctrine, it would easily be discovered in what tyme, and age the same began: In what place, who was the Author, and who they were that opposed themselves

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agaynst such a nouclty: seeing that no new opinion can be brought in without great stir, and contradiction. For if it be so, that we can shew of every least heresy, in whattyme and place the same began, who was the Author, & bringer in thereof, who opposed themselves against it, what tumults were raysed therabout, by what Pope and Councell the same was condemned: If all this; I say, can be shewed of every heresy: how much more easy were it to shew the same of the principall & chiefe heads of our Religion, if any innouatiō had been made therein? It is therefore manifest and cleere, that this our Catholike Religion doth not only agree in succession of Ministers, but is continued also & conioyned in consanguinity (as old *Tertullian*

Tertu. l de speaketh) with the ancient and Apostolike, as now we haue sayd.

That the opinions of the new reformed Religions do not agree with the ancient, our Aduersaries themselves confesse, when as concerning the former heads mentioned, they reprehend & taxe the Ancient Doctours of superstition, affirming, that they cannot be excused
from

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from error, as afterwards more largely we shall demonstrate.

Agayne, concerning the Controversies which now and then do rise vp in the Catholike Church, the continuall vse and practise of the same Church doth witnes, that they are soone determined and ended. For that this Catholike Church hath an infallible Iudge of Controversies, to wit the Pope with a generall Councell, by whome all controversies hitherto haue quickly beene decided, all heresies that haue risen in diuers ages beene condemned, and put to flight, by whome Catholike people haue byn preserved in one fayth, one Religion and doctrine throughout the world. By this meanes was condemned the heresy of *Arius* by the Councell of *Nice*, vnder Pope *Siluester*: that of *Macedonius* by the first Councell of *Constantinople* vnder Pope *Damasus*: of *Nestorius* by the *Ephesine* vnder Pope *Celestine*: of *Eutiches* by *Calcedon* vnder *Leo* the first: that of the *Image-breakers* by the second of *Nice*, vnder *Adrian* the first: and to omit others, that of *Berengarius* concerning the Eucharist by the Synods of *Rome*, and *Versells* in *France*.

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vnder *Leo* the 9. by that of *Towers* vnder *Victor* the second, and by two other *Agayne of Rome*, vnder *Pope Nicolas* the 2. and *Gregory* the 7.

And furthermore in all reason it is required that the cause & weight of Religion, being common to the whole Church, should not be iudged of any private mā, who hath no eminency or dignity in the Church, but of the vniuersall Pastour thereof, together with other particuler assistants & Iudges, to whome the gouernment of the Church is committed, & who do also represent the vniuersall Church it selfe, as certayne heads vnited together.

And so likewise the controversyes that arise in a Commonwealth about Lawes and priuiledges are to be decided of no other, then the King, his Counsell and chiefe Nobility of the Kingdome, who represent the whole Kingdome. For looke to whome it belongeth to gouerne any Community or Commonwealth, either in temporall or spirituall affayres, to him it belongeth also to end contentions, and determine all Controversyes, concerning any Matter belonging

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ging to his gouernement, taking away and putting to silence all contradiction arising therabout for the tyme to come. And truly vnlesse the Church had such power and authority, it would be a very imperfect and maymed Church, and more miserable then any temporall Kingdome, or politicke Cōmonwealth. For that there should neuer be any end of contention concerning the principall heades of our sayth, no decision of debates and contradictions; whereby it would necessarily come to passe, that the sayd Church should soone be turned and deuided into a thousand seuerall sects, as we see it dayly fall out in the Heretikes Conuenticles.

Herehence it followeth, that all the chiefe heads and articles of our sayth are certayne and determined; neyther is there any iarring or variance therabout, but rather a speciall concord and vnion amongst all. Wherby is deduced another euident consequence, that so soone as euer one falleth from Catholike Religion, he hath no certaynty whereupon to rest, or whither to turne himselfe, or to whome he may safely commit the

Nothing
certayne
out of Ca-
tholike
Religion.

care of his saluation. For let me aske this question. In this so great variety of Religions, which wouldst thou imbrace? The Lutheran? And why not the Calvinian or the Anabaptistcall? why dost thou perfer the Lutheran before the rest? do not the Calvinistes and Anabaptistes alleadge Scripture for their part, as fast as the Lutheran doth for his? Agayne if thou wilt needs be a Lutheran, whether I pray thee wouldst thou be a soft or rigged Lutheran? to wit, whether wouldst thou imbrace that pure religion, which Luther the Dutch Prophet deliuered, or rather that which *Philip Melancthon* did polish and trim vp a new? But this also is variable, for that the Confession of *Augusta* hath oftentimes byn changed. If thou wouldst be a Calvinist, why not rather a Lutheran, seing that Luther was the first Father that begat this light of the new Ghospell to the world? Agayne if thou wouldst needes be a Calvinist, whether then Puritan or Protestant: For so much as these two (being the brood of Calvinisme) do not a little differ among themselues, as they that liue in England do well know? I
omit

omit very many differences wherinto euery one of these sectes are diuided and mangled; as also the Anabaptistes. No solide reason therefore can be giuen why thou shouldst imbrace or prefer any one of all these religions before another; for that euery one of them do both brag and boast, that the word of God makes for them; that they haue the spirit of God, that the sense of Scripture is perspicuous for their doctrine, and whatsoever is contrary herto is false and manifestly repugnant to holy Write. Nor haue they any other prooffe for all this, then that it is euident to him that hath the spirit. And seeing then, that euery one of these Sectaries do alllege the self same reason for their doctrine, and do build vpon the selfe same foundation; it followeth therefore necessarily, that thou must eyther imbrace all these religions, or els none of them.

But Catholike Religion doth far otherwise proue their opinions and doctrine, to wit, out of Holy Scripture, expounded according to the common sense and vnderstanding of the Ancient Fathers, and by the Doctours of all ages,

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by the sanctity, miracles & prophetickall spirit of al such as haue imbraced this religion: as also by the constancy and vni-formity of doctrine in all ages, by the purity of life wherunto she leadeth, & lastly by the conuersiō of Nations, and who haue byn conuerted vnto this doctrine.

IX. CONSIDERATION.

From diuers Causes and Reasons, for which these new doctrins are to be suspected & shunned.

ALl other Religions, but the Catholike, and namely the *Lutheran*, *Caluinian*, and *Anabaptistickall* (of which principally we treat in this place) are worthily to be suspected, and as hereticall sects are to be shunned for many reasons, which heere I meane briefly to pōder, and recount.

The

The I. Reason,

Deduced from Nouelty.

AL Nouelty, and (as S. Gregory Nazianzen calleth it) new Inuention, in euery Commonwealth, but especial-ly in matters of religion, is to be shunned. Christian Religion is a thing most ancient, solid, vnchangeable, & durable to the worlds end; it being the forme, vigour, and, as it were, the very life of Christs Church. For as flesh, by life, is quickened in a liuing man: euen so is the Assembly of men in Christs Church by religion (which otherwise of it selfe is flesh) formed into a spirituall Kingdom. And agayne, as the Church and Kingdome of Christ is a thing most ancient and indeleble, *Against which Church the gates of hell shall not preuaile: and to whome Christ* *Matth. 16.* *promised his assistance to the worlds end: Euen so* *2^d vlt.* is religion, vpon which the Church and Kingdome of Christ doth stand firme & stedfast. Nouelty therefore is repugnant to the Religion of Christ.

Now that these Religions are
new

new is manyfest. First, for that we can nominate and bring forth their first Authors, tyme, place and manner how they were brought first in, and who they were that opposed themselves agaynst them: what great styrres and troubles also were raysed euery where about them; and lastly how, and by whome they were condemned as noueltyes and heresyces. And what can be a more manyfest signe of nouelty then this? In like manner all other heresyces, that haue byn brought in agaynst the Apostolike doctrine of Christ are conuincd of nouelty, for that we can shew what tyme euery one of them began, in what place, who was the Author, who were the opposers therof, and lastly by whome they were condemned of nouelty.

Secondly, before the yeare of our Lord 1517. Lutheranisme was neuer heard of in the world, nor likewise Calvinisme or Anabaptisme, which are the daughters of Lutheranisme. For that it is manyfest out of Authors, that when Luther first began to prepe out his head, there was no other religion knowne to be exercised in the world (besides the
Iewis

Iewish, Mahometan and Pagan) but the Catholike, & that of the Hussites.

Thirdly, if you say, that any of these Religions, for examples sake the Lutheran, alwayes was, but yet lay hid: then I aske in what place the same lay hid, in what Kingdome or towne and who were the patrons & defenders thereof? Agayne how know you, that this Religion was before, when as the same cannot be knowne but by some authors, who do not so much as insinuate any such thing, but the quite contrary. Furthermore, wheras in euery age, and place there haue byn Inquisitours of hereticall neweltyes; by what meanes then could this religion lye hid for so many ages, that it should neuer be discovered, or that neuer any one of the followers or teachers thereof should fall into their hands, and be punished? Surely neuer any hereticall Sect could yet lye hid so cunningly, but that she should often haue byn deprehended, and publikely called into examination and question. Moreouer if before Luther, that Religion had byn in the world, how chance that the followers thereof, who had hitherto

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ther to layn hidden, did not then come publikely forth, when Luther began to preach, & acknowledged him for the Doctor of their fayth & League-maker of their Religion? How hapned it then, that they came not abroad in publicke, and imbraced him as their fellow, and Patrone, who had now at last set at liberty this their Religion, so long before layn hidden and oppressed in secret corners? But no such appeared that were euer followers of that Religion before, but that as many as ioynded themselves with Luther, did profess Catholike religion before; as Luther himselfe was also Catholike before, & a Friar, who for 15. yeares together had dayly and deuoutly sayd Masse, as himselfe confesseth.

By all which it is more cleere then the sunne, that Luthers Religion is altogether new, and was not knowne vnto the world before histyme: nor that there was any company of men, nor not perhaps so much as any one particular person before *Luther*, who professed the same Religion; that is to say, held all and euery of the same heades of belicfe, or the same body of doctrine, which

*De Missa
angulari
lib 2. cont.
Zuingli.*

which Luther did. And although Luther tooke some of his opinions from the old Heretikes, notwithstanding Lutheranism is not therefore the same Religion with that of the old heretikes; but only in part: for that a Religion is the embracing and comprehending of all the heads of beliefe, which are ordayned and determined to belong to fayth: but none before Luther did euer teach this embracing of opinions.

The same is likewise conuincd by another reason: for that it is manifest, that the Ancient Fathers and Doctors of all ages; were not of Luthers Religion; seing they teach Freewill, necessity of good workes, Merit of life:uerlasting, and possibility of the Diuine Law: They do also allow of the Inuocation of Saintes, worship and honour of holy reliques & Images, sacrifice of Masse for the quicke and dead, Order of Mynisters in the Church, Monasticall vowes, Euangelicall Counsell, the fast of Lent, and the like; all which thinges the Lutheran Religion doth reiect as superstitious, impious, and iniurious to God. Now that the ancient Fathers did professe and
allow

allow all these things before rehearsed, is most manifest out of their owne writings: neyther can the Lutherans or Calvinistes deny the same; but only say that these things were moles, or blemishes amongst the ancient Fathers. Goodly moles surely, superstition, Idolatry & impiety? But if the doctors of former ages did not professe this religiō, but for the most part reprove and disallow it: then is it euident, that the same is not ancient, but new. For no religion was ever accompanied in the Church for true, but that which the ancient Fathers & Doctors of the Church did hold and professe.

Wherof it euidently followeth, that Lutheran Religion is not Christs Religion. For that Christs Religion is not new, but ancient: but Lutheran religion is new (as we haue shewed) and not ancient. Christs Religion hath alwayes flourished in the world ever synce the Apostles tyme: but Luthers Religion hath not so done, but began within these 100. yeares: and before that tyme we haue shewed that it was not. Againe, if *Luthers religion* be truly Christs religion, then is the visible company of men
that

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that embrace the same, the true Church of Christ: Therefore Christs Church was not before *Luther*, because the Lutheran Religion, which doth make the true Church, was not before *Luther*, as we haue demonstrated. For if you say, that *Luthers* Religion was in the Apostles tymes, and in some of the former ages; then must you proue, that there were some men in those tymes, who embraced and professed his opinions. Surely we easily proue the contrary: for that it is euident, that Masse for the quicke and dead, Order of Mynisters in the Church, monasticall vowes, and the like, which are repugnant to the Lutheran Religion were in vse in the Church in the Apostles tymes, and the next succeeding Ages.

But let vs graunt, that *Luthers* religion was in the Apostles tymes, and somewhat after: yet at leastwise in the third and fourth age it began to fayle & fall quite away. Which thing the Lutheran Doctors themselues do also confesse, as may be seene by that great Centurian worke set forth by them, in the 2. 3. 4. 5. 6. 7. 8. 9. 10. *Century, or age, and 4. Chap-*

ter of euery Century. Therefore by this accompt the Church of Christ, at least for 1300. yeares hath fallen away and perished: for that so long tyme at the least, it is euident that Lutheran religion was not, but the quite contrary to haue byn extant and flourished. As also by this accompt, the true Religion was extinguished for so many ages, the Ghospell obscured, Christes Church ouerthrowne, vntill the Dutch Prophet *Luther* rose vp, and dispersed that lamentable darkenes, through the light of the Ghospell, to the world, and reedified the ruines of the Church. This do the Lutherans often insinuate in diuers townes of *Germany*, when as they write vpon the fore-fronts of their houses, in great Capitall letters, these, or the like wordes: *Such a yeare &c. appeared the true light of Christes Ghospell to this Citty, Superstition put downe &c.* But if the Church of Christ perished for so many ages, how then is it true,

(a) *Matth.* that she is built vpon a rocke, and not
 16. rather vpon sand? How then is it sayd,
 (b) *1. Tim.* that the (a) Gates of hell shall not preuaile
 3. agaynether? How is she the house of
 God, the (b) Firmament and Pillar of
 truth

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truth? How then is the ^(c) Kingdome of ^(c) Dani^l Christ (which is the Church) stable, 1. firme, euerlasting, and neuer to be ruined?

Agayne, if you say that Luthers Church & religion was in al Ages from the Apostlestymes, but yet in secret and hidden: besides, that such a fiction wanteth an Author, to affirme it, the same is voyd of all probability as we haue now shewed. But, be it so: let vs The grant that it was hidden all that while; Church of but then was it not the Church of Christ cā-Christ: for that she is a ^(d) Citty placed not be vpon a mountayne which cannot be hidden. hidden: She is the ^(e) mountayne of the house of God, prepared in the top of ^(f) Matth. mountaynes, and placed about the hilles, ^{5.} ^(g) I/1. 2. cleerly scene of all men, and to whom all Nations in the world haue recourse. She is the Kingdome of Christ, that reacheth from ^(h) sea to sea, and from the reuer to the bounds of the earth. She is ⁽ⁱ⁾ Psal. that great ^(j) mountayne, that filleth the ^{7.} whole earth. For that the Church of ^(k) Dan. 2. Christ must be conspicuous & manifest to the world, that by her excellency and comelines, by her manner and outward

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shew she may, as it were, intice Gentiles vnto her: so as they that will become Christians, may know whither to go, to whom to haue recourse, and from whome to receiue instruction.

Likewise her Doctrin and fayth must needes be also manifest, or els the same would be vnprofitable to the world, nor could she conuert Gentils. So as in the greatest persecutions that euer were, she neuer lay so hidden, but that she might be knowne to all, as out of the Ecclesiasticall hystories is euident; wherby it came to passe that she had so many martyrs. Agayne, if she had layne hidden for so many ages, she had byn altogether vnworthy of the Name of a Church. For how may she be called the Church of Christ, that dareth not publickely to professe the true Doctrin of Christ? or that she should be so faint-hearted and fearefull of death, as to hide herselfe in a darke corner, so many ages together, and dare to come abroad into the light, least she should be scene? And last of all, how can she be called the Church of Christ, that for so many ages hath not only hidden herselfe, and sup-
pressed

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pressed the true profession of fayth; but hath professed also a false fayth, to wit Papistry, adored Idols, and defiled herselfe with a thousand superstitions and sacriledges? For that before Luther, all Christians did carry themselves outwardly in all points as Catholikes, or els strayght would they haue byn apprehended and accused by the Inquilitors and Bishops, and punished as heretikes. And therefore should the Church of Christ haue byn more miserable, then the ruines of the Synagogue, or the Iewish Sect, which alwayes in some place or other had their Synagoges, and free profession of their Religion, nor was euer constrained, at least generally, to the worship of Idols. She should, I say, haue byn more miserable then all hereticall sects and Conuenticles whatsoever. For that there was neuer any Sect of any name, which had not her temples, her religious houses, her Couents, her Bishops, the forme and profession of her fayth, that so she might be knowne of all.

Wherby it is manifest, that nothing can be more absurdly sayd, then

that the Church of Christ hath layen hid for so many ages: and therefore I do conclude with this dilemma: That the Lutheran or Calvinian religion, was eyther before their Authors (to wit Luther and Calvin) or it was not. If it were not, then is it altogether new, and therefore cannot be the religion of Christ, which is anciēt. If it were before the Author, then was it secret, & therefore cānot be the religiō of Christ, which is awaies apparent & manifest. And whatsoeuer in this discourse hath byn sayd and proued concerning Lutheran religion, you must vnderstand to haue byn sayd and proued also of Calvinisme and Anabaptisme, for that the selfe same nouelty and reasons belong to all three, but that for perspicuityes sake, & not often to repeat with tediousnes all three names, we haue only nominated one.

Therefore do I conclude with the words of S. Hierome, who writeth thus:
Fier. Dial. That I may set thee downe briefly and playnely
contra *my opinion. Thou must (sayth hee) remayne in*
Lucifer. in *that Church, which was founded by the Apostles,*
que. *& continueth vntill this very day. And if by chance*
thou shouldest heare those that be called Christians,

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to be named of some other, and not of Iesū Christ, to wit of the Marcionites, Valentinians, Mōtanists &c. know thou certainly that, that is not the Church of Christ, but the Synagogue of Antichrist: for that because they were instituted afterward, they do demonstrate themselves to be those, whome the Apostle foretould &c. Nor let them flatter themselves, if out of certayne places of Scripture they do seeme to affirme that which they say: for that the Diuell did also alleadge Scripture for his purpose: and the force of Scripture doth not consist in reading, but in vnderstanding So S. Hierome Nouelty thertore is a signe of heresy for-
tould by the Apostle: denomination is a signe of nouelty: & the viurping of Scripture, is common to the Diuell himselfe, and to all heresies.

The II. Reason,

Taken from the defect of Succession.

ANOTHER reason why these religions are not to be allowed of, is, The want of succession. for that they want an orderly and continuall Succession of Mynisters in the Church, from the Apostles; which succession is necessary, that any Religion

or Church should be deemed Apostollicall, for without the same it cannot be continued with the Apostolike. So as the Ancient Fathers for the most part teach, that they, who say, they have the true Church of Christ with them, must bring forth the succession of their Bishops, and reduce the same vpwardes to some one of the Apostles, by an orderly continuation: which if they cannot do, it is an easy matter to conuince them, that the true Church of Christ is not with them. For so Optatus Mileuitanus in his second booke agaynst Parmenian, when he would conuince the Donatistes, that they had not the true Church with them, sayd: *Shew forth the origen or beginning of your sect, you that will claime the Holy Church to your selues*. And Tertullian in his precriptions agaynst heretiks, sayth: *Let*

- (a) lib. 3. heretikes shew forth the origen of their Churches,
 cap. 3. let them recount the order of their Bishops succee-
 (q) heresi ding from the beginning; that he who was the first
 27. should haue some Apostle or Apostolike man for his
 (c) cont. Authour and predecessor. &c. The same ar-
 (d) cap. 4. gument do the rest of the Fathers com-
 cont. Epist. monly vse, as (a) Irenaeus, (b) Epiphanius,
 Fundam. (c) Hieronymus, Saint (d) Augustine, and
 others.

others.

Now it is well knowne, that neyther Lutherans, Calvinistes, nor Anabaptistes can with any the least colour do the same. For to whome, I pray you, did Luther, who for the most part was the Author and first parent of these new Religions, succeed? whose Chayre and authority did he occupy? who before him was the prelate of the Lutheran religion? as also before *Calvin* and *Zwingli*, who was their predecessor? And if none can be assigned, it is cleere, that they want that succession which the Ancient Holy Fathers do require, that any Church should be ioyned with that of the Apostles.

Agayne, they do not only want succession of Chayre and authority, but Want of
ordinatiō. euen the ordination of degrees, descending from the Apostles. For that there was alwayes requisite a double power in the Mynisters of the Church, both of them by an orderly continuation derived from the Apostles, as before we haue shewed in the 7. Consideration, to wit, *Power of Order*, by which Sacrifice is offered and Sacraments are made to sanctify

the faythfull: and *Power of Iurisdiction*, by which the authority of gouerning and feeding the Church vvith the vvord of God, is giuen &c. But these nevv religions, can reduce neyther of them to the Apostles. Not the *power of Iurisdiction*, because they vvant succession, as before we haue sayd: nor yet the *Power of Ordination* or Order, for who ordayned Luther or Calvin a Byshop of their Church?

And if they say that order is not needfull, they do contradict al antiquity and the perpetuall vse of the Church. For neuer yet vvvas there Bishop in the Church, so as he had authority to exercise all Bishoply functions, but that he was ordayned by some other Bishop, to whome by the Constitution of the Apostles themselves, must be adioined two other Bishops, as is expressely commaunded in the first Canon of the Apostles, & fourth of the Nicene Council: as also insinuated by S. Paul writing to Timothy a Bishop, and warning him thus: *Do not neglect the grace which is in thee, which grace is giuen thee by prophesy, with imposition of the handes of Priesthood: that is to say, of those Bishops who together with the Bishop*
that

1. Tim. 4.

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that doth ordayne, do lay their hands vpon him that is ordayned, as the Ancient Fathers do expound it.

By which it is cleere and euident, that the Lutherans and Caluinists haue neither of these forsaide powers from the Apostles, nor can they deriue the same from the Apostles; and consequently in that they do not descend from them, they haue not the true Religion and Church with them. For that the true Church, according to both powers ought to be deriued, and to haue continued with them from the Apostles, as we haue shewed before: seing that all power spirituall ought to be deriued from Christ through the Apostles and their successours, by a continuall and orderly succession, and communication to other mynisters of the Church, as the corporall life of man is deriued by certayne meanes, through a continuall succession from our first parent Adam, to the last.

For euen as in the old Testament, there were no Priests except those that descended from the Tribe of *Leui* thorough *Aaron*: so in the new, there are no
Priests

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Priests of Bishops, except those that descend in degree of *Order*, and power of *Jurisdiction* from Christ the chief Priest, through the Apostles and their successors. And therefore as the Synagogue could not be without Priests, descending by a continuall succession from *Aaron*: so the Church of Christ cannot be without Priests, or Bishops, descending by the same continuall succession, from the Apostles & their successors. But the Congregation of Lutherans and Calvinistes, had neuer any such ministers; had neuer any Bishops lawfully ordained amongst them, descending in power of *Jurisdiction* from Apostles or their successors, to gouerne the people. And therefore it is cleere, that the Church of Christ is not with them.

The III. Reason,

From the defect of their Mission.

THE third reason is; because these Religions were brought in by them that were sent by no lawfull authority, but came of themselves: and for
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this cause are they, and their Authours worthily to be suspected of error, least perhaps they prove to be wolues, and seducers. For that no man may preach in the Church, vnlesse he be sent by lawfull authority, according to that of the Apostle: *How shall they preach, vnlesse they* *Rom. 10.*
be sent? otherwise there should loone arise a great confusion in the Church, for that euery one might take vpon him the office of preaching and gouerning the Church, and sow abroad what errors he listed. And if in a temporall Commonwealth & humane Policy, no man may intrude himselfe, & take vpon him the office of a magistrate to gouerne the people in temporall things, only pertaining to this life, but that he must first be appointed thereunto by the Prince: How much lesse then in the Church & spirituall Kingdome of Christ, may any man assume vnto himselfe the office of Pastor to gouerne the people, in those things which belong to eternall saluation, but he that is ordayned and appointed therunto by the supreme rector of the Church, and Princes of Holyes? For that confusion in government of the
Church

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Church is much more to be auoyded the in Policy; when as the one threatens destruction to the soule, the other only losse of goods & fortune.

Ioan. 10. Agayne, he that entreteth not by the dore into the sheepfold, but climbeth vp some other way, is a theefe and robber, sayth our Lord. But he that taketh to himselfe the office of a Pastour in the Church without lawfull Mission and Authority, he entreteth not in at the dore, but climbeth vp some other way, as the holy Fathers do commonly expound the place, and is manifest of it selfe. For what is it, to enter in at the dore, but to enter by the lawfull way, and by lawfull authority? The dore is the ordinary way, and made of purpose wherby to enter into the sheepfold, and whereby is desygnd that authority, by which the Mynisters of the Church are to be admitted into the sheepfold of Christ, to gouerne and feed his sheepe.

Ioan. 7. Furthermore, our Lord sayth in Saint Iohns Gospell: he that praiseth of himselfe seeketh his owne glory: but he that seeketh the glory of him that sent him, he is saytful, and in him there is no iniustice. By which wordes we

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are warned not to believe them, who are not lawfully sent, but come of themselves, because they seeke their owne glory, and therefore they do not speake for truth, but for their owne prayse and comodity, and thither do they direct all their doctrine.

And finally the Apostle in the Epistle to the Hebrews, doth account this mission so necessary, that he doth require the same in our Saviour Christ, saying: *Neither doth any man take the honour to himselfe, but he that is called of God, as Aaron. So Hebr. 5.* Christ also did not glorify himselfe, that he might be made a High Priest; but he that spake to him: *My Sonne art thou, this day haue I begotten thee.* Whereby our Saviour did so often inculcate to the Iewes his mission, to wit, that he came not of himselfe, but was sent of his Father; and confirmeth the same many wayes.

From whence it cleerly deduced, that *Luther, Caluin*, and the rest of these new Doctours are not to be heard, but their doctrinal together to be shunned: because it is manifest, that they were not sent by any lawfull authority, but came of themselves. It is also manifest,

felt, that they vsurped vnto themselves the offices of magistrates and Pastors, & the Authority of reforming the Church. It is many felt, I say, that they came not in at the dore, and by the lawfull way, but climbed ouer some other way into the sheepfold: and therefore according to our Sauours iudgement and sentence, they are to be accompted for theeuers and robbers.

Perhaps they will say, that they were sent of Christ immediatly, as in old tyme the Prophets were sent by God in an extraordinary manner to reforme the people; and as the Apostles were sent by Christ our Sauour to conuert the world, and as Saint *Paul*, after the Ascension of our Lord, who was not sent of men, nor yet receiued the Ghospell from men but immediatly frō God himselfe.

To this I answer first, it is not inough to say, and stoutly to affirme, but it must be proued, and conuined to be true, least it may seeme to the people & ordinary Pastors to reiect them as deceauers, for a lawfull cause: as the Prophets and Apostles, did not only say that they were sent of God, but shewed
the

the same also abundantly by heavenly signes.

Secondly, all Arch-heretikes and false Prophets throughout euery age haue affirmed the same, to wit, that they were sent of God, and from him receaued their Authority. And therefore cyther we must receaue them all or none. For why should I (for example sake) rather believe that *Caluin* was sent of God, then *Luther*, or *Menno*, or *Munzer*, *Arius*, or any other Arch-heretike, when as he can produce no greater signes or testimonies for his million then they?

Thirdly, if *Caluin* were sent of God, then *Luther* was not sent of God; and so likewise to the contrary. Because if two men do properly contrary things, and that the one doth condemne the others prophesy and doctrine of errour and heresy, the one doth so destroy the others Religion: and therefore if they were both sent of God, it seemes that the spirit of God doth oppugne, deny, and ouerthrow it selfe, destroying by one, what he had built by another. But amongst the Prophets truly sent by God there hath alwaies bin a principal vnity

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and consent in doctrine.

Fourthly, if Luther or Calvin were set of God to reforme the Church, I demaund then what time, and in what place, did God giue them this office? what wordes did he vse vnto them, eyther internall or externall? In what manner did he declare vnto them the chiefe heads and points of this Reformation? what order and manner did he prescribe them? How, or in what forme did he appeare vnto them? Externally in a visible shape, as he did to *S. Paul*? Or internally by imaginary vision, in some extasis, as he did to the Prophets, & to *S. Iohn* Euangelist in the *Apocalyps*? For that he is wont to obserue al these things with those whome he sendeth. And the Prophets themselves presently in the beginning of their preaching did explicate and declare al these things to the people, that they might vnderstand of whome they were sent, or what commandement was giuen vnto them to performe, as out of the Prophecies of *Isay*, *Jeremy*, *Ezechiel*, *Daniel*, and others, is manifest, that they were all wont to premit these things first of all. And so likewise is it manifest
what

what time, & with what words our Sauiour sent the Apostles, & what he inioyned them to do &c.

But now these our new Prophets were so simple, that they did not thinke of feygning any such thing, if they wold haue had themselues thought to haue byn sent immediatly from God: & therefore they made no mention at all therof; which is a most certayne & manifest token of lying and falshood, when of necessity they be driven to say they were sent from God.

For who can doubt, but that, if they had felt but the least semblance or shaddow of this Diuine mission, they would haue presently published the same in the first front of their writings, and haue manifested the same to the world, to wit, the expresse tyme, place, manner, commandement of God, and other circumstances belonging thereto?

Fifthly, I adde, that if they were sent of God, they were not only sent as reformers of Manners, as the Prophets were; but as reformers also of the whole doctrine and Religion: and therefore a

most exact description of this mission, and an expresse mention of such things as God would haue reformed, had byn altogether necessary; and that the same should haue byn propounded to the Church, in God his name, and in the very wordes that he speaketh them, as the Prophets were wont to do when they did propound to the people Gods diuine commandements in his name. But these new prophets haue not proceeded so, but haue gone from one opinion to another vpon nicere chauce, and as tymes and things haue so required: as it is wont to happen in contentions and debates, where mens mindes be more & more prouoked to anger and reueng; and as they learned by experience to preferre most their owne comodities, and oppugne the Sea Apostolike, that condemned them. For whatsoeuer they thought might most endamage the Popes authority, or profit and confirme their owne, that they established as a point of fayth, and the very kernell of the word of God, as afterward we shall shew.

Sixtly. In humane Policy and Government it is not inough for a man
that

Is best to be embraced. 101

that is sent from a Prince, who is far off, and cannot be spoken with, to say that he is sent from him to execute such or such authority; but he must haue letters Patents sufficient, sealed with the Princes seale, which are notwithstanding carefully examined for feare of deceyt; and if by chance any signe of impollure be deprehended therein, he is not admitted vntill further testimony be produced. The same we see in like manner in the Popes Legates and Nuntij, who all must shew their Patents Authentically, wherein their Mission & Cōmission is contained, or els they are not receyned nor haue Authority. What sortishnesse then is it to admit into the Church and Kingdome of Christ, not only new Pastors & Teachers, but Reformers also of the whole Religion, wherō the Church consisteth, vpon pretence & colour only, that they say they are sent of Christ, and haue the spirit God, not shewing their Patentes, nor any other signe or token, whereby to confirme the same?

Seauenthly. The very computation of tyme is also mightily against them. For if the Church from 600. yeares

after Christ hath byn decayed and fallen away, and consequently byn made the Synagogue of Antichrist, as they say it hath: then how happeneth it, that the Mission of these new Reformers hath byn delayed vntill now? Why hath God forsaken his Church for whole 900. yeares, and suffered her to be thus ruinated, and swym in all Idolatry and superstition, as though she did nothing belong to him: and now after all this tyme at last to send these new Reformers or Architects vnto her? Is this the loue of Christ, thinke you, towards his Church, which he wathed with his blood, quickened with his spirit, and adopted to his Spouse? Far more louingly theſo, did he beare himſelfe towards his hand mayde, to wit, the Iewiſh Synagogue, to whome he ſent Prophets, and did not forſake her, although ſhe fell into Idolatry and wickednes, ſending vnto her continually, euen to her very laſt end and deſtruction, his ſeruants; and endeavouring by all meanes poſſible to re-clayme her. And therefore if theſe mē will needs ſeeme to be Reformers, they ſhould haue feygned the Church to haue periſhed

Is best to be imbraced. 103

shed a little before, and not to haue layne rotten and putrified in her fall, for so many ages; or els the great space of tyme betweene, doth confute their mission, and shew it to be imprudently feigned.

Eightly, To these may be added other most certayne signes of their not sending from Christ: as for example, their bad life, their pride, their contempt of the holy Fathers, their errours & vnttruthes wherein they are euery day comprehended and taken, their inconstancy of doctrine &c. of which I meane to treat in the ensuing reason.

And last of all, they teach that nothing is to be belieued but what is in Scripture. Let them then shew vs out of Scripture that they were sent of God to reforme the Church; in what place, and in what wordes the Scripture sayth this Authority was graunted vnto Luther or Caluin; or otherwisewe may not belieue them (themselues being witnesses) and much lesse accept them for Reformers of the Church.

The Lutherans indeed do go about to establish the mission of their

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Prophet, by a certaine Chronographical prophely out of S. Ambrose and S. Augustine insinuated in this verse of *Te Deum*: *Tibi Cherubin & Seraphin incessabili voce proclamant.* For that a few yeares goe they set forth a picture of Luther cut in brasle with this inscription: *Diuinum atque admirabile Vaticinium D. Ambrosij & Augustini de tempore & aduentu Sancti Lutheri, quo contra Antichristum Romanum scribere cepit, vt in litteris huius seculi numerum anni representantibus continetur, quod est apud Christianos Fideles admiratione & notatu dignum.* A diuine & admirable Prophely of S. Ambrose and S. Augustine, concerning the tyme, and comming of Saint Luther, when he began to wryte against the Roman Antichrist, as it is conteyned in the letters of the verse following, representing the number of the yeares: a thing worthy to be noted and admired of all faythfull Christians.

Ibi CherVbIn & seraphIn InCessabili VoCe proCLaMant.

The numbers of the letters of this verse, they say do make M. CCCCLL. VVIIIIII. or 1517. in which yeare of our Lord Luther began to preach.

But this verse doth little help the
preten-

pretended cause of *Luther*. For first no certainty can be gathered by such numbers, as by many examples in former yeares of the euent of thinges hath byn scene. And then secondly, let vs graunt it to be a prophely insinuated of *Luther* by the number of these letters; yet thereby should not be signified a reioycing and exultation of heauenly Spirits for *Luthers* preaching, as his Sectaries would haue it; but an excecation or blinding rather of *Luther*, & of al those which were to embrace and follow his Doctrines: like as in the 6. of *Isay*, where the Seraphim do cry in the same manner, *Holy, Holy, Holy, Lord God of Sabaoth, all the earth is full of thy Glory* (out of which place these verses were taken, and put into the Hymne of *Te Deum*) is designed the excecation of the Iewes, as is gathered out of that which followeth in the same place. For that God is there prouoked in such sort that he reuengeth with condigne punishment so great wickednes and impiety, shewing by the beauty of his sanctity how greatly all kind of sinne doth displease him. And in like manner shall the Seraphim thunder out reuenge towards

the end of the world, *apoc.* 4. And last of all if we wryte these Names, according to the Hebrew, by M. and not by N, to wit: *CherubIM & SeraphIM*, as they are truly to be written, then will there arise out of that verse Three thousand five hundred and 17. yeares: which being ended notwithstanding shall the Cherubims & Seraphims cry Holy, Holy, Holy; but yet this voice shall not be a reioicing or exultatiō for the increasē of Luthers Ghospell, but rather an approving or approbation of the iust punishment, wherewith he and his followers shalbe tormented for all eternity.

The IIII. Reason,

From the want of Miracles.

MIRACLES new Religions together with their authours are to be suspected, because they were brought in without any miracles: which miracles were very necessary, and that for many reasons.

Miracles
necessary.

First, that they might shew they were not falsifiers, but true Pastours sent from
God,

God, and thereby conuince, that the Church ought to receaue them. For whereas it is manifest out of Scripture, that many false Prophets were to come *Matth. 24.* into the world in these last dayes, who *Mar. 13.* should bragge that they were sent from *1. Tim. 4.* God, and of whome our Sauiour did warne vs to beware, therefore no new teacher is to be admitted, but rather to be *1. Tim. 2.* suspected, that cannot giue a full testi- *2. Pet. 3.* mony of his doctrine: which full testi- *Matth. 7.* mony cannot any way be giuen, but by *6. 24.* diuine & heauenly signes; as are; for example, Miracles, fortelling of things to come, reuealing of mysteries, & the like: which things for so much as they do exceed the force of humane power, it is manifest that they are from God; and are as it were Patents and witnesses signed & confirmed by God, whereby this diuine mission is approued.

Hence it is, that so many as euer haue byn sent of God immediately to teach or instruct the people, haue come endued from him with miracles, or other supernaturall signes, whereby their Mission hath byn made manifest to the people. For so did *Moses*, when he

Was

was to bring the children of Israel out of *Ægypt*, and to giue them a Law, come with a mighty power of miracles, and wrought very many eyther himselfe, or God by him, as often as he appeared vnto him in a visible shape. So did all the Prophets confirme their mission, eyther with miracles, or with reuelation of mysteries. The same also the Lord of Prophets himselfe, who although he might haue cleerly conuincd out of Scripture, that he was the true *Messias*, and that by the testimony also of *S. Iohn Baptist*: yet notwithstanding presently in the beginning of his preaching, he shewed by many miracles, that he was sent from God the Father, for the saluation of men; in so much as he sayd vnto the Pharisees, who for hate and malice belieued him not, that if they would not belieue him for his owne sake, yet at leastwise being conuincd which the greatnes of his miracles, they should belieue him. In like manner did all the Apostles confirme their mission with miracles amongst the Iewes and Gentles: as also did the first preachers and Apostles of diuers nations
who

Is best to be imbraced. 109

who brought them from Paganisme to our sayth & Religion. Wherefore let these new Prophets brag neuer so much that they be sent immediatly from God, except they confirme the same with miracles and supernaturall signes, as all those who were sent indeed immediatly from God, haue done, they be not any way to be heard or regarded.

Not doth that argument any thing auayle against vs, that Saint *Iohn Baptist* wrought no miracles; because God did many & supernatural things about him, which well witnessed his mission. Besides the austeritry and sanctity of his life was no smal miracle; so as no man can doubt, but that he was sent of God.

Secondly, Miracles were very necessary to haue proued, that they were not only sent as correctors of manners, but also as reformers & correctors of the whole Religion, to build vp a new the Church that was fallen; to rayse to life the Kingdome of Christ that was dead, & to make all things new agayns. What great miracles had there needed to haue byn, to haue conuincd the world to belieue these meruailous and wonderfull

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full things, & to haue receiued the workers therot for such? For although they had raysed a thousand dead men, and had cured an hundred thousand lame, blind, and diseased, yet had it scarce byn inough to haue giuen credit to so great an innouation. First because the Apostle sayth: *Although we, or an Angell from heauen do euangelize vnto you any other doctrine then that which we haue euangelized vnto you, let him be a. cursed* And repeating the same agayne for greater confirmation, he addeth: *As we haue sayd before, so now I say agayne: If any do euangelize vnto you besides that which you haue receiued, let him be accursed.* And if we should not belieue an Angell, that should preach any least thing agaynst the receiued fayth and doctrine of the Church, what great need of miracles should there be to giue credit to any man that should preach so great matters as these, to wit, that the Church of Christ is vterly ruined, full of Idolatry, her fayth extinct, al her children in the state of damnation; that the principall heads of religion are to be reformed, & that Luther or Caluin were sent from God to make this reformation? Should it not be needful (thinke you)

Gal. 1.

you) that all the miracles of the Apostles, yea of Christ himselfe, should be renewed agayne in such a Reformer?

Secondly, for so much as the Catholique Religion, which now flourisheth, hath byn in possession for more then a thousand yeares (which our aduersaries do also confesse) in such sort that the same is accompted throughout the whole world for the true Religion, and those that depart from her are held for heretickes: therefore without very great and most euident signes it be manifest that this possession was wicked and vniust, it cannot now be thrust out and ouerthrowne. Agayne these signes must be so perspicuous for the conuincement of mans vnderstanding, that there be left no place of doubt or tergieration; for els they be not bound to belieue, but rather still to adhere to this so long possession, and no wayes to forsake their religion? Moreouer seing that the Catholike religion hath shined with the greatest glory of miracles, of wisdom, and of sanctity of her followers throughout all former ages, and doth at this day also shine: it is needfull therefore of greater and more euident

eident miracles now, wherby lawfully to put her out of possessiō & reiect her; as also there is more need of greater knowledge, sanctity, & publike fame in the followers of these new religions now, then euer was in the old.

And lastly, if the religion of the old Testament amongst the Iewes was to be changed, and that they were to passe from a shadow to the truth, or from a type or patterne to the true sampler it selfe; although our Lord might most cleerly haue conuincd and shewed out of the Scriptures that this mutation and change was to be made, and that himselfe was sent of God for the same purpose, he thought good notwithstanding to cōfirme the same with very many & most wōderfull miracles, that there might be left vnto them no occasion of doubt or turning backe: how great miracles then shall we thinke to be needfull now for the changing of religion in the new Testament, when as the Scriptures do cleerly denounce that there shalbe no more changes made but that God wilbe present with her, for her assistance to the worlds end, and that the gates of hell shall

shall not preuaile againſt her. For what wiſdome were it for any man to belieue ſo great a thing, ſo new and paradoxical, ſo much againſt Scripture and iudgment of all the auncient Fathers, without extraordinary great miracles? Nay, what miracles can there be great enough to make a man at leaſt probably to belieue ſo ſtrange a thing?

Heerhence it is manifeſt, that we haue great cauſe to require of them ſuch miracles, and that they deale perſidiously with vs when as they would haue vs to giue them credit in matters of ſo great importance, without miracles; and velleſſe we do belieue all vpon their bare word, they preſently rayſe vp grieuous perſecutions againſt vs.

But they will ſay. We proue our opinions and doctrine out of the Scripture. Be it ſo; but yet according to your owne ſenſe and iudgement, and not according to the content of the Ancient Holy Fathers, and the receaued Doctores of the Church, who liued before theſe our controuerſies, & ſo could not be any way partiſall therein.

Againe, their arguments like vnto
H ſpiders

spiders webbs are very easily dissolued by Catholike doctors: besides that there are so many new Reformers sprong vp with in these 80. or 90. yeares, so many repairers of the decaied Church, so many reuiuers of the extinct Religion, who also be most contrary one to another: and what one buildeth vp, another pulleth downe: yet notwithstanding do they all confirme their opinions out of the Scriptures, all do rest vpon her testimony alone, all do make Scripture the only foundation of their building: and therefore, the prooffe of all is to be admitted, or of none.

And lastly, seing that nothing is to be belieued vnlesse Scripture say it: Where I pray you doth it say, that you, or he, or such a one was sent of God for the reforming & restoring of the decayed Church and Religion.

Whether
it be a mi-
racle to
haue ma-
ny follo-
wers.

They will say, perhaps, that they want not miracles; for that it is a very great miracle, that in so short tyme, so many haue imbraced this new Gospel. And this perhaps might haue some colour, if their religion were more austere, and strict vnto the flesh, then is the
Catho-

Catholike. But leing that this their new Doctrine doth banish all aulterity and simpnes of the Catholike Religion, and giue all liberty to the flesh, what miracle is it, if many follow and imbrace the same? What meruayle is it, if weighty things fall to the ground, when as their props be takē away, or that riuers run into the sea, their dāmes & stops remoued? our corrupt nature doth most of al incline to liberty, which it findeth in these new religions, and therefore we do the sooner imbrace & follow them, not because we being perswaded by the force of reason, do believe that they are more holy; but because we find in them, that which we sought for, & that which without teare we might enioy, vnder the colour of religion & piety.

Moreouer this miracle may as well be brought on the behalfe of all the Sectes of all these new Reformers, as of any one: for that many haue ioyned themselves not only to the Calvinists, but also to the Lutherans and Anabaptistes; and therefore they must be all holy and come from God as their Authour. But God cannot deny himselfe, nor destroy that

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which he hath established, and therefore cannot be Author of so contrary religions, and the one damning the other to the pit of hell.

The V. Reason,

*From the conditions of their Lives
and Manners.*

THE fifth reason is, because that these Religions were brought in by men of bad life, and such as were noted of infamy, pride, enuy, and notorious distraction, giuing shew of nothing lesse then an Apostolicall Spirit. For as for *Luther*, we know, that he was sometymes a professed Monk: and Priest, and therby bound with a double vow of continency. We know also, that leaving his Monastery, and casting of his habit and profession, he returned to a secular life agayne, where ioyning himselfe to a professed Nunne whome he enticed out of her Cloister, he liued daily in her company; by which fact in the iudgement of all the world, he committed a

twofold sinne of Sacriledge, & did alway reiterate the same as often as he abused her body: What manner of life can be more scandalous then this?

Moreouer we know, that he was so exceedingly giuen to good cheere and lust, that he was dayly occupied in banquetting and drunkennesse, (*) affirming (a) *Lib. de* that a woman was more necessary then, *vita con-* to eat, drinke, or sleepe: & that it was (b) *in gali.* lawfull to vse the maid, if the wife refused to do her duty. (b) *Serm. de*
matrimonio

The life of *Calvin* is written by *Hieronymus Bolfecus*, *Iulius Brigerus*, and others, being full of most notorious wickednes, to wit, false accusations of others, murthers, robberyes, filthy and lewd behauiour: all which things haue byn objected against him by diuers writers, wherunto I could yet neuer see any answer.

Of *Luthers* infamy it is manifest to all the whole world, that wheras he being a professed Monke and a Priest, he ioyned himselfe to a professed Nunne: which fact by the iudgement of all learned Doctours purchaseth infamy. For if by the Emperours lawes, that man be

infamous, who is taken in adultery (*L. Palam. §. Qui in adulterio ff. de ritu nuptiarum.*) how much more is he infamous, that hath twice contracted sacrilegious marriage; and dayly vseth sacrilegious copulation? For that it is a far more filthy thing to be an Adulterer of Christ, then an Adulterer of the wife or husband.

The infamy of Calvin is also manifest out of the Iudiciall Actes and processe of the Citty of *Noyon* in France, *Bolescius in* that he was convicted of a wicked crime, and by sentence condemned to haue bvn publicly buried, if by the intercession of the Bishop of that place, that punishment had not bin changed into whipping, and burning vpon his backe with a hoat iron. Whereby it is euident that both by law & deed he was infamous *L. 1. ff. de his qui notantur infamia.* and *L. Quid ergo. §. Ex compromisso. ff. de his qui notantur infamia.*

Of the pride and railing of Luther it is euident. First, because from this fountaine, to wit of pride, all his doctrines tooke their beginning. For when as certayne Indulgences were to be promulgated

mulgated in Germany., and that the office thereof hauing heertofore belonged to the *Augustine* Friars, now they being at this tyme pretermitted, the same was giuen in Commission to the *Dominicans*. Which thing Luther taking in very ill part, beganne with a splenet to preach against Indulgences: and though he were thereof admonished, and reprehended, notwithstanding by little and little he not only continued the same, but adioined heerunto many more and greater articles of faith against the Authority of the Pope; wherby he caused wonderfull troubles and garboiles throughout all *Germany*, as largely writeth *Ioannes Coeleus* (that was an eye witnes of all these things) in the *Actes of Luther*, anno 1517. This pride and anger then was the first origen, and offspring of all Luthers doctrine, without which perhaps *Lutheran Religion* had neuer bin, nor so many other new sectes neither, vvhich since that time haue sprong vp, and risen from thence.

Secondly, for that *Luther* in his Epistle to those of *Sirasburge* writeth, that he vvhould gladly deny the Reall

*Lib. de for-
mula miss.*

presence of Christ in the holy Eucharist, thereby to trouble & vex the Popedom, if the Scriptures were not cleere against the same to the contrary. And in another place he writeth thus: If a Councell should appoint, or permit the receiving of the Sacrament vnder both kinds: we by no means should use both; but in despite of the Councell and appointment thereof, would either use one or neither; cursing all such as by order of that Councell should use both kindes &c. Heere you see he teacheth vs to obtaine from a thinge necessary for our saluation, and that only in despite of the Councell that should command or appoint it: when as notwithstanding we may, and oftentimes ought to obey even a Tyrant, when he commaundeth thinges lawfull. Wherby we may see with what spite he was carried vvay. For vvhat may be compared to this fury of his? The same Luther in his booke against King Henry the 8. of England writeth, that Kinges, Princes, Popes are not worthy to lose the laches of his shoe: and that himselfe will be accompted for a holy man, whether men will or no. Also, that he cares not for a thousand Cyprians, nor a thousand Angustinos. Also, Christian Princes, Kings; and Em-

PERORAT

perours he calleth Tyrants, Idiots, fooles, simple
fellowes, wild beasts, hangmen, mites, bulles,
enemies of God, most wicked knaves; & inuen-
teth scurrilous songes & rithmes against
them.

Of Caluins pride and rayling, be-
sides that which Doctour Boltecke hath
aboundantly written, the same is most
evident in * Caluins owne books also: for
that he doth euery where contemne all
the holy & anciēt Fathers of the Church
and malepartly accuseth them of errour.
The Schoole Doctours he calleth So-
phistes. In his Sermons he ostentymes
brake forth into these, and such like
words: *I am a Prophet: I haue the spirit of
God: and if I erre, God hath deceyued me, and
brought me into errour for the synnes of the people
&c.* He wrote also diuers letters and
pamphlets of his owne prayles, dignity &
merit in the Church, which he alwaies
published, either in other mens or some
feigned name, as D. Bolsecke and others
do write. Many the like trickes might I
alledge as well against these as against o-
ther Authors and defenders of the new
Religions of this Age, but that I am
very ynwillingly to occupy my selfe in

H5

such

such assayres. He that will see more in this kind, let him read the life of *Beza* written also by Doctor *Bolsecque*, *Flores Iulij Brigeri*, *Surius* his Commentaries and others.

Now then, considering these things, who can once thinke with himselfe, that God would choose and vse such men as these were (to wit infamous by all law and iudgement of the whole world, of a most filthy life, of an vnbridled and rayling tongue, of a proud, ambitious, angry, and enuious mind) to be the reformers of his Church? Who euer noted any such conditions or qualities eyther in the Apostles or Prophets, who were all most humble, and no wayes infamous for any wickednes? And although they were vnlearned and simple, notwithstanding vpon a suddayne they were indued with admirable wisdome, sanctiry of life, and grace of miracles. They were wonderfully lowly of mynd, of wonderfull meeknes, they contemned the pleasures of this life, and the earthly delightes of all thinges; they were indued with wonderfull charity towards their neighbours; they were wonder-

Is best to be imbraced. 123

wonderfull modest and circumspect in all their wordes and actions. These and the like conditions and qualities we see, to haue byn in all such, whom God hath vsed for the Conuersion of Nations, and reformation of Christian people. As for example in *S. Augustine* the Apostle of the English, in *S. Boniface* the Apostle of the Germans, in *S. Adalbert*, *S. Etto*, *S. VVillebrord*, *S. Eloy*, and other Apostles of other Nations. Also in *S. Benet*, *S. Bernard*, *S. Romuald*, *S. Dominke* *S. Francis*, & others, by whose example & doctrine, very many haue byn stirred vp to the contempt of earthly & transitory thinges, and loue of celestjall.

And if God did vse such men as these to the Conuersion of any Nation or Prouince, or to the reformation or correction of manners in any people, whose life was admirable to the world, who notwithstanding did not receiue their mission immediatly from God, but from the Pope, by whom they were sent to do and execute these offices: then I pray you, what manner of men had it bin fit that these should haue byn, who are said to haue byn sent immediatly from
God,

God, and this not only for the reformation of the chiefe heads and points of Religion; but also to the reedification & instauration of the whole Church and Kingdome of Christ now ruined? And although all the sanctity and excellency, all the vertues, and spirituall giftes, which were eyther in *S. Iohn Baptist*, or any of the Apostles, had byn all heaped together in one, and had byn all infused into these men; yet had the same not byn sufficient, to warrant their Authority in so great a busines. And shall vve be so sottish then, as to belicue, that God would euer vse such men for so meruaylous and high an enterprize, as were not only not cadued with any holines of life at all, but rather to the contrary, full of all infamy, impurity, pride, reueng and rayling? For to what end had this byn els, but to giue occasion of such as haue but the least dram of wisdom not to admit them, but as false impostors to auoyd and detest them? For if those, who be infamous, may not by the^e law be admitted to any dignity, or to any office eyther Ecclesiasticall or secular, no, nor to accuse, or demand;

How

* *Cap. in famibus li. 6. l. Qui accusare ff. de accusat. l. 1. ff. de postulando.*

How the shall such be admitted as reformers of religion, as chiefe architects or heads of the Church, or as Iudges of Bishops, Popes, & generall Councils?

The VI. Reason,

*From their Errors and Inconstancy
in Doctrine.*

THE sixth Reason is, for that the Authours of these new Religions haue manifest errors, and are very inconstant in their doctrine; which is an euident signe, that they haue not the infallible direction of the Holy Ghost, and therefore are not sent immediatly from God, nor any trust is to be giuen vnto them.

For how many soeuer haue byn sent of God to teach, and instruct the people, were so gouerned by his heauely assistance and direction, that they could not be deceaued in any thing, either in their teaching, preaching, or writing. So as there was neuer any the least error found in the doctrine of the Prophets or Apostles;

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Apostles; which our Sauior intinuateth, saying; *iota unū, aut vnus apex non prateribit à lege, donec omnia fiant.* One iote, or one tittle shall not passe of the law, till all be fulfilled. The same thing doth S. *Austine* teach largely in his Epistle to S. *Hierome*, where he sayth: That if in any writer one fault only should be found, it were inough to discredit the whole authority of that writer. For he that is deceaued in one, might be deceaued in more, and therefore we may not firmly rely vpon him. *Luther* himself also teacheth vs the same thing in many places of his works, whose words are these: *Si semel deprehenderet &c.* If I should be once caught so lying, false &c. If ignorant, then should all my learning, honour, & fidelity vicerly haue an end: for that euery man as reason requirereth would account me, for a lewd and infamous knaue. And againe: *Qui semel mentitur &c.* whosoever is once taken in a lye, know most certainly that he is not of God, but ought to be suspected in all things &c. Which thing he inculcateth in six other seuerall places of his works. Nay moreover our Sauour himselfe gaue vnto vs this signe in the Scripture, that if at any tyme we deprehended a Prophet foretelling any thing that was false,

*Matth. 5.
Epist. 19.*

*Lib. contra
Empferū.*

*In assert.
Terson.
art. 25.*

false,

Is left to be imbraced. 127

false, we should certainly know that he was not sent of God.

This being layed as a sure foundation, I make this argument: Whosoever in his doctrine doth erre but in any one point, he is not sent from God: but *Caluin* and *Luther* in their doctrines do erre in many things; *Ergo* it is certain that they are not sent of God. The *Major* is already sufficiently proved: which our Adversaries themselves do also cōfesse. The *Minor* I proue thus. For to omit all those thinges which they do falsely object to catholiks, & which they do falsely affirme to be nouelties in our Doctrine, and vnkowne to the ancient: To omit also all historicall & chronographicall errors, I will lay forth only two of theirs of most moment which are cōmon to thē both. The one, *That we haue no free will, but all things do happen through an ineuitable necessity.* The other, *That God is no lesse the Author & forcer of euill workes, then of good.*

That these be most manifest and pernicious errors, is euident, because they take away all policy, al good counsell, all lawes and preceptes, all Iudges and Tribunalls. For that all these are in
vayne,

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Wayne, if there be no freewill in man. Moreouer the punishing of all kind of wickednesse shalbe vniust also: for that whatsoeuer is not free of it selfe, & whatsoeuer is done by God as the author and compeller thereof, deserueth no punishment. And finally by this meanes they take away hell it selfe, & all punishment of the life to come, and bring in a most profuse liberty to all kind of vice & sin, as before we haue shewed in the second Consideration.

These very two opinions, haue given occasion to many, to go frō Calvinisme to Turcisme, or els to Atheisme. For that it is much better to haue no God, then such a one, who is the compeller & Author of all wickednesse.

*Plores
Calu. pag.
69.*

Now as concerning the inconsistency of their doctrine, euen in most speciell things, the same is incredible. Since the world began, there was neuer found a writer so inconstant, so forgetful and so contrary to himselfe and overthrower of his owne doctrine, as Luther. For that he doth no lesse impugne himselfe, then the holy Fathers and Councils, & that almost in all the chiefe heads

heades of fayth, as * *Ioannes Cochleus*, and * *In opera* others do shew at large. And about that *inscripto* only controuersy of the Eucharist, our *Lutherus* of Luthers owne workes, himselfe be- *Septiceps*. ing yet aliue, were noted 36. manifest contradictions by one *Gasp* (^a) *Querha-* (^a) *In ta-* *mer* a lay man of Saxony, and published *bul. con-* to the world, to Luthers utter confusion, *tractat.* and no small cracke of his credit. In like *Lutheri.* manner about *Communion vnder one kind*, were noted by *Cochleus* seauen different heads contradictory one to the other. And finally the whole booke of *Cochleus* intituled *Lutherus Septiceps*, containeth nothing els, but Luthers contradictions, and contrary opinions, almost of euery article in controuersy, set down and expressed in his owne very wordes. And in euery contradiction you know, it is necessary that one part be false.

Of Caluins Contradictions, 24. are set downe by *Coccius* in his owne wordes: two wherof will be sufficient to relate in this place. Of Gods omnipotency in one (^b) place he sayth: *Verbo* (^b) *ad capi* *Dei &c.* There is no impossibility to be objected to *s. Luc. 2.* the word of God: And in (^c) another place he sayth: *Illud somnium &c.* That dreame of *(c) 11 cap.* *1. 15 y.* the

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the absolute power in God, which the acquires haue
 (d) de præ. introduced, is an execrable blasphemy. And (e)
 destmatio- againe. Ego detestor &c. I do detest this doctri-
 ne. ne, wherewith the Papisticall Deuines do please
 themselves, when they teygne a certaine
 (e) ad cap. absolute power in God &c. About the
 2. loan. diuinity of Christ, in one (e) place he
 vers. 1. writeth: *Christum esse verum Deum &c.* That
 Christ is true God, and of the same substance
 (f) Cont. with his Father. And in (f) another place:
 Gentil. re- *Nomen Dei &c.* The Name of God by excellency
 futas. 10. doth pertayne only to the Father: and he is only &
 properly the Creatour of heauen and earth: Nay
 more the Sonne is subiect to the Father also accor-
 ding to his Diuinity. Agayne in the same
 place: *Improprium & durum &c.* That is an
 improper and hard speech of the Nicene Creed,
 God of God, Light of Light. And in his 2. E-
 pistle to the Polnians he affirmeth, that
 Christ according also to his Diuine Nature, is infe-
 rior to the Father. Behould then whether
 this nouelty is come at last.

These things being considered,
 what wise man can euer be brought to
 belieue, that these men were sent of God
 to reforme the Church? For how should
 they repaire this ruined Church, who
 so shamefully destroy their owne do-
 ctrine?

Strine? Who can be thought so simple, and of so small wisdom and circumspection, that he cannot avoyd to manifest contradictions, in matters of so great moment? Certainly whosoever is contrary to himselfe, and what he now establisheth, by and by destroyeth againe, he without all doubt doth not speake from the spirit of God. For if I build (saith the Apostle) the same things againe, which I have destroyed, I make my selfe a prevaricator. *ad Gal. 2.* The spirit of God can not be contrary to it selfe, nor deny it selfe.

Wherunto is added, that although they contradict themselves in many thinges, and overthrow their owne pleas; yet notwithstanding they are so bold & malepart, that they dare affirme themselves to be certayne of their owne Doctrine, and the same to be most true, and the very Doctrine it selfe of Christ. For so saith Luther: *Certus sum quod &c.* I am certayne that I have my Doctrine from hea- *Contra*
ven. And, I am most certayne that my Doctrine *Regē An-*
is not myne, but of Christ; and that my doctrine *gine.*
cannot be contrary to it selfe, seeing that it is the
Doctrine of Christ. And in another place he
sayth. *Se ita esse &c.* that his Doctrine is so
I 2 certayne

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*Contra
Scatum
Ecclesiast.*

certaine that he will not haue it iudged of, or contradicted by any man, no not of the Angels. And, that no man can be saued, vnlesse he receyue, & imbrace his doctrine.

In like manner Caluin was wont often to exclayme in his sermons, *that he was a Prophet, and, that he could not be deceyued, vnlesse God had deceyued him &c.* as before in the 5. Reason we haue shewed.

By which it is manifest, that these men did not only, not speake out of the spirit of God, when as they are so full of errors and contradictions; but that they be impostors also and deceiuers of the people. For whosoever affirmeth his Doctrine, wherein there be so many errors and contradictions, to be of God; is presumed not to deale sincerely, but to speake agaynst his conscience, and to beguile the people: seeing that it is euident, that he that doth so, can haue no inward light from God, whereby to make him certaine of the verity of his doctrine, or the testimony of God; because God cannot witnesse or reuale Doctrines contrary or repugnant one to the other. With what force then do they so bouldly affirme, that their Doctrine is
of

of God, or the Doctrine of Christ? therefore they do not deale vprightly in this assayre, but would only deceyue the world.

Some perhaps may answere herunto and say, that now and then they erred in the beginning, when as they had not as yet fully the spirit of God; but afterward they neyther erred, nor changed their opinions. But this answere hath no colour of truth. For whosoever haue byn sent immediatly from God to teach and instruct the people, they had presently in the very beginning of their mission an infallible assistance and direction from God, so as they could neuer erre the least iote in their Doctrine, as it is many feld of the Prophets and Apostles. Nay in that beginning, they had most of all need of that direction, because then every thing is more narrowly sifted and looked into, and their authority and mission is compared with other learned men and their Doctrine. For if they had byn taken in any error or contradiction, all their credit and authority had byn lost, and they had worthily byn reiected as false impostors and

deceyvers of the people. And to it *Caluin* and *Luther* had byn lent from God to repaire and reedify the Church, it had byn specially necessary that straight in the beginning, their Doctrine had bin solide; and without all contradiction; least they might have byn reiected and condemned as deceyvers, and that worthily. Agayne I demaund, of them, when and at what tyme did they at length receyue that fulnes or plenitude of spirit, that they could not erre any longer? How should this be manifest to the world, that men might know when to believe them, and when not, to wit not in the beginning, but yet in the later end? For if this were not knowne, they might presume, and that worthily, that they would erre as well after, as they had done before.

And finally it is euident, that in all thir life, they were variable, changing, correcting, or contradicting themselves almost in euery booke and worke they set forth; as before vve haue shewed by that little we haue alleaged, and may do much more out of the many places produced by *Cochlanus*, *Cocius*, and
others,

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others, out of their owne wordes and writings. For the further they went, commonly the more bitter they were; & what they spake but mildly in the beginning, that they cyther exaggerated, or changed it into some contradiction in the end.

The VII. Reason,

*Taken from the fraudes and de-
ceipts which the Sectaries
commonly vse.*

THAT Religion is alwayes to be had in suspicion, whose Authors & maintayners do vse guile, deceytes, and lyes to vphold and establish the same. For that true Religion doth not need any such helps, but false Religion; which when she is destitute of true and solid reasons, she must necessarily place all her hope in lyes. But now the Authors and maintayners of Lutheranisme and Calvinisme do vse many frauds and lyes, wherwith to propagate their religion; Ergo they are worthily to be sus-

Heretiks
impose
false do-
ctrine vpon
Catho-
liks.

That they vse deceyts, it is manifest. First, for that they do falldely charge the Catholikes with many absurdities, whereby they may more easily impugn and defame their Religion: as for example, *that the Papists do worship images wood, stockes & stones euen as Ethnicks do adore their Idoles*: so as whatsoever they find in Scripture that is agaynst the worshiping of Idols, that they bring in agaynst the veneration of Images. In which case they deale not sincerely. For they know well inough, or may know if they will, that in the Catholike Church Images of Saintes were neuer adored as Gods, or with any worship that is due vnto God alone, as Idols are adored by Ethnicks: Nor that this worship is in that manner done to Images, as though there were any excellency in the; but so as the same doth passe to the first paterne therof, to wit to the Saints themselves rainging with Christ in heauen. For that the externall signe of adoration, which is made before an Image, is the worshiping of the first paterne or prototype therof. As for example to erect a
Statua

Statua or Image to a King, and to do reuerence therunto; now this reuerence is done to the Image materially only; but the honor it selfe redoundeth to the King, whome the Image representeth.

That this honour which is thus done to Saints, is not the worship proper vnto God, is manifest; because we do not worship any Saint as supreme Lord & Author of things, but only as a friend of him who is supreme Lord. For that we do so highly respect God, that we thinke those whome he hath so highly exalted in glory, to be worthy also of some honour. Which thing truly doth not any way redound to the iniury, but to the honor of God: euen as it redoundeth to the honor of a Prince, when we honour his Nobles & Courtiers for the respect we beare vnto the Prince; to wit because they be his domesticall seruants, friends &c. And this I haue heere spokē, because that many simple people are beguiled, & misled about this point.

Secondly, they say, *that Papists do adore bread as God*, and therefore they be *Idolaters*, which is as much to say, as *Bread-*

worshippers; by which name *Cathari* oftentimes calleth Catholiks. But in this also they vse deceit. For they know well inough that Catholiks do not belieue, that in the Eucharist there remaineth bread, but that there is present truly, really and superstantially the body of Christ, together with his soule & diuinity; and so do not adore bread, but the whole body of Christ there present.

Thirdly, they affirme, that *Papists* do not put their trust in the merits of Christ, but in their owne, & the merits of Saints.

Fourthly, they say, that *Papistes* do teach, that men be not iustified through the faith of Christ, but by their owne merits, and the like: which are nothing els indeed, but mere impostures and deceytes, inuented to defame the Catholike doctrine. I could produce more then an hundred of like articles, falsely imputed eyther to the whole Church, or to Catholike Doctors thereof. And now, who will say, that in such men as these be, there is the spirit of Christ; or that they do proceed sincerely in this busines, & go about to establish the Truth?

Moreouer, these fellowes do not
only

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only impute vnto Catholikes these and such like absurdities of opinions, but they lay to their charge also false crimes especially to such men whom they most feare will withstand their wicked ende-
They objected false crimes to Catholikes.

auours, to wit, Murders, Treasons agaynst Princes, and diuers kinds of such like villany. Good God ! How many libels and pamphlets haue byn set out these yeares past by the Calvinittes and Lutherans, & do daily at this day come abroad, wherein they accuse Religious men (innocent God knowes from such crimes) of most outragious & filthy wickednes ? But these wily deceits are easily discovered. For eyther the innocency of these men is wittnesed by the publique letters of Magistrates, and the others falsity made many felt : or els their accusations are cleerly refuted by the manner of their relation, and the circumstances theselues. For in some of their Accusations there haue byn noted about 50. most manifest vntruthes: In others 12. 15. 20. &c. so blind is that their feruent hatred, that they care not with what probability they charge their Aduersaryes, so they may hope to hurt them therby. But
this

this hurt they do, is but for a little while; for after that the impudency of their calumniation is once discovered, it redoundeth to the great comendation of those who were accused, and shame vnto them that were the plotters and abettors thereof.

Their
corruptiō
of Autho-
rities.

And finally for confirmation of their absurdities, they vse egregious fraudes and deceytes, either by adding, taking away, or altering something in the allegations of Scriptures and Fathers; or els by omitting the plaine words, and producing those that seeme obscure, thereby to make them seeme to fauour their Doctrine. For *Luther*, to establish his opiniō of Iustification by only faith, citing: he wordes of the Apostle to the *Rom* 3. *Arbitramur hominem iustificari per fidem*, we do thinke that man is iustified through faith; he addeth of his owne the word *sciam*, only. And when he was demanded why he did so, he made answer thus: *Si tuus Papista &c.* If thy Papistical friend be froward, and hard to please concerning the word (only) presently tell him, that a Papist and an Asse is one and the same thing: *Sic volo, sic iubeo, sit pro ratione voluntas*; I will haue

*Epist. ad
amicum,
de voce
SOLA.*

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it so, I commaund it so, let my will be a reason. For, we will not be schollers vnto Papists, but their maysters: And will thou once glory in our pride against such lik asses. & a little after: I pray thee giue no other answere to these asses concerning the word (only) but tell them, that Luther will haue it so, & that he is Doctor of all Doctors in the Popedome &c. Behould the modelty of this Prophet in excusing that fraud.

The same Luther in the second Epistle of Saint Peter, translating this sentence, *Quapropter fratres &c. wherefore brethren, labour the more, that, by good workes, you may make sure your vocation and election*, leaueth quite out the wordes, *per bona opera* by good workes, because they were plainly against his Doctrine, who taught that good workes nothing auayled to saluation.

In the 75. Psalme, & 12. Verse, where it is sayd: *Vow, and render vnto your Lord God &c.* Luther maketh thereupon this glosse in the margent, contayning a threefold fraud and deceit: *Quod pro Deo vestro illum habere velitis, quemadmodum requirit primum preceptum, & nolite vouere Sanctis, vel alia vota.* Because you vwill haue him for your God, as the first Commandement doth require;

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require; therefore do ye not vow vnto Saints, nor make ye any other vowes.

In the 31. of *Prouerbes*, where it is sayd: *Mulierem scire quis inueniet?* who is he that shall find a coustant Woman? Luther vpō these words putteth in the margent a Loue-song in rithme, to this sence: Nothing is more amiable on earth then the loue of a woman, to him that hath the fortune to obtaine it.

1. *Corinth* 9. where it is sayd: *Numquid non habemus potestatem mulierem fororem circūducendi?* Haue we not power to lead about a woman-sister? Luther addeth heerunto of his owne, in *xxxi.*, for our wife; as though the Apostles lead wiues about with them, for coniugall vse.

Zuinglius in place of those wordes *Hoc est corpus meum*, This is my body: against the truth & authority of all Greeke and Latin Copyes, in the Dutch Bible, translateth it thus: *Hoc significat Corpus meum*: This signifieth my body.

In the 2. Act. 27. where it is said: *Non derelinques animam meam in inferno*: Thou wilt not leaue my soule in hell, Beza translateth it thus: *Non relinques cadauer meum in sepulchro*: Thou wilt not leaue my

my carcase in the graue; changing the Greek word *ψυχή* (which significeth *animam*) into *cadaver*, and *ᾠδὴν οὐρανίαν*, into *sepulchrum*. And is not this, thinke you; to corrupt Scriptures?

Calvin doth so expound almost all the places of Scripture, wherby the Ancient Fathers did proue the Trinity of Persons, and the Diuinity of the Sonne, or the Holy Ghost, that he doth euertuate all the force thereof; wherin he doth not a little simbolizewith the *Iezes*, *Sabellians*, *Arians*, and *Macedonians*.

Againe, the 53. whole Chapter of *Isay*, which is manifestly meant of the Passion, death, and satisfaction of Christ, *Calvin* expoundereth it metaphorically of the grieues and molestations which the Iewish people, by their sinnes did cause vnto Christ. And what can be more violently or absurdly spoken? or what can be more fitly accommodated to the Iewes perfidiousnes?

Matth. 19. vers. 17. where it is said. *Si vis ad vitam ingredi, serua mandata*: If thou wilt enter into life, keep the Commandements: *Calvin* will haue this speech to haue bin vttered by Christ
in

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in a scoffing manner, or mockingly.

Also *ad Hebr. 5. vers. 7. Ex auditu est pro sua reuerentia*, He was heard for his reuerence, *Caluin* expoundeth the Greeke word *ευλαβιας*, to signify *metum*, or *dubitationem*, feare, or doubtfulness: and sayth, that hereby is signified, that Christ was stricken with so horrible a terrour of death, that he was ready to fall into desperation of his eternall saluation. I omit many other places.

Monsieur du Plessis a principal Calvinist in France, in a little booke of his which he published *Of the supper of our Lord* hath corrupted more then an hundred testimonies of Fathers & Doctors, partly by cutting of & mangling their words, and partly by adding thereto of his own. As also in this booke of his, he produceth many arguments, which by Schole doctors, as the manner is, are objected against the truth, and afterwards solved and answered by themselves, as if they had byn set downe expressely by them for their owne doctrine and opinions. Of which fraud he was, these yeares past publicly conuined, in presence of the late King of France, and many of his nobility,

bility, by the Bishop of Eux, now Cardinal: as is well knowne to all France. And the very same deceit and craft do all their writers vse, when they go about to proue their opinions & doctrine out of the Fathers.

Moreouer, this is another common trick amongst these men, to wit, Their alleaging of obscure Authorities. that in citing the Fathers opinions, they do alwaies omit their cleere & perspicuous sense which may explicate & plainly declare their mind, and instead thereof they produce commonly some obscure & darke sentences of theirs, where they do but by chance, and as it were by the way, touch the controuersy in hand. Of which fraud very many testimonies are alledged, not only against the Reall presence of Christs body in the Eucharist, but against many other euident articles of Catholique faith also; as for example against freewill, against internal Iustice, against merit of good workes, against the Authority of Councils &c. And there is nothing so cleare and euident in our faith, which by certaine obscure places of Scripture, or Fathers may not seeme to be impugned; nor is there any

K thing

thing so absurd which by that meanes may not be defended. For what is more absurd then to say, that Christs body is euery where, as well as his Diuinity? And yet do these men go about to cōfirme the same by many testimonies both of Scriptures & Fathers. What is more absurd, then to say, that God is the Author of all sinne? Or that man hath not freewill? And yet do they alledge many obscure places, both out of Scriptures & Fathers to establish their fancies.

Yf they seeke for truth, why then do they omit those places which be plaine and perspicuous, and fly vnto such as be obscure and darke? & why do they not stand to the iudgement of the ancient Fathers and Doctors, for explication therof, who were long before our tyme, but will only rely and rest vpon their owne sense and interpretation? When as any obscure speeches of the Fathers do but seeme to fauour them, those they do diligently and readily produce, and do endeavour to confirme their Doctrines therewith: but when Catholikes to the contrary do alledge any thing out of the Fathers, which is euidently against them,

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them, then they make answer presently, and say : that the Fathers were men, and consequently subiect to error ; but they rely vpon the word of God, which cannot erre.

Yf you reply and say, that the Fathers do also rely vpon the word God : they answer, that the Fathers haue not attained to the vnderstanding of the Diuine word, and therefore were deceiued. Yf you aske them how they know that the Fathers haue not attained to the true sense and vnderstanding of the word of God, & themselves haue : they answer, that it is euident out of the word of God. But how is it euident, seing there be so many, and so diuers interpretations amongst them ; and that all the ancient Fathers haue interpreted otherwise then they and the Lutherans otherwise then the Calvinistes ; and they againe otherwise then the Anabaptistes ? The interpretation (say they) is euident to him that hath the spirit, but to others not. And thus do the Patrons of euery Sect answer, and reduce their small iudgement of euery controuersy to a priuate spirit.

K 2

There-

Therefore the Calvinistes say; that all the ancient Fathers, all the Doctours of the Church, all generall Councells wanted the true spirit of vnderstanding the Scriptures, as also do the Lutherans and Anabaptistes at this day want the same: only themselves haue the true spirit, and to them it is specially graunted from aboue: and therefore to them this spirit is manifest, in so much that, whatsoeuer they teach, that is the pure Word of God. The very same thing say the Lutherans, to wit, that the Councells, Fathers, and Doctours of the Church did want this true spirit, as also the Calvinists, & Anabaptists do: only to them it is graunted, and therefore say they, it is euident and certaine, that our doctrine is agreable to the Word of God. And finally the Anabaptists do take away this spirit from all others, & claime it as proper only to themselves.

But how absurd (thinke you) and void of reason are all these things? How incredible is it, that all the Catholique Doctours, and Fathers of the Church, should want the true spirit of vnderstanding Scriptures, and that it should
be

be given now to the Calvinists only, or to the Lutherans only, or to the Anabaptistes? How vaine and trifolous is it, that euery sect should challenge this spirit as proper only to her followers, and haue no other prooffe thereof, then that the same is manifest to him that hath the spirit, and he, to whome it is not manifest, hath it not? And is not this now to walke round in a circle, running to the beginning, and reueluing euery controuerſy to that which is most obſcure, and knowne to no man els? For how should I know, that you haue this spirit? When did euer the Docters of the Church proue their assertions on this fashion? Euery prooffe ought to be made by that, which is most manifest to the Aduersary, so as it may be thereby the more easily graunted by him: but this prooffe of theirs, vpon which all their opinions are founded, doth proceed from that which is most obſcure, and only relieth vpon the iudgement of a private man, who is both a party and accuſer in the cause. For you cannot proue vnto me, that you haue this spirit, but only by your owne testimony, vvhich

Ioan. 8.

you give of your selfe: But he which giueth testimony of himselfe, his testimony is not true, to wit, it is not to be accounted true, vntlesse it be witnessed otherwaies. But they (to wit the Calvinists) cannot proue themselves to haue this private spirit by other waies, but would haue vs to belieue them on their bare word and asseueration, because they say, that they are certayne thereof. Therefore there is no reason why we should belieue them; but great reason rather to the contrary not to belieue them at all. For that the spirit of God cannot be contrary to himselfe: but these men are most contrary to themselves: *Ergo*, they are not governed by the spirit of God.

To this now I adde (and it belongeth to no small deceit, and guilefull machination of theirs) that seeing these men haue forsaken the auncient faith, which hath florished for so many ages, and imbraced now a new and vplart Religion, when Catholike Princes, according to the receaued custome from the times of *Constantine* the Emperour, do go about to compell them to returne

to their ancient Religion, which once they professed, and forsake their new, then they complaine grievously, and accuse them of Tyranny, calling them Enemies of the Gospell, and stir vp the whole world in hatred against them, as though they offered violence to their consciences against their eternall salvation: and withall vnder pretence of this their liberty, they rayle vp tumults and seditions against them. But when they haue once gotten the vpper hand (God so permitting the same for our sinnes) they will not graunt any liberty to Catholikes, but stir vp most sharpe persecution against them, and force them with diuers torments, and losse of goods to forsake the old Religion, and imbrace their new, which they neuer learned, neuer heard of in former times, to which they haue no obligation, which is confirmed with no sound argumentes, and which by my most graue & weighty reasons they see condemned of the Catholike Church throughout all Christendome. Is this then to deale vprightly, and with a sincere mind & equall right? Is it not rather a kind of Lionish society,

whole right consisteth in strength and power of armes, and which doth make and repeale lawes for its owne interest? And what greater tyranny can be vsed ouer mens consciences then this?

In the Catholike Church, none are forced to embrace her faith, but those that sometimes haue professed it, and now forsaken it; and this neither, vntill it be fully proued that they haue so done, and cannot deny it. But these our new Masters do force and constrain men to embrace their Nouelties, who neuer before professed the same, and this also before they can conuince them of errour. In which point they do also against their owne doctrine. For that they teach, that man hath no free-will, but that he doth all things by the decree and impulsion of God, whereto he cannot resist; and that God doth infuse his faith only to the elect. By what right then do they force Catholikes to embrace their faith, which is not in their owne power to do? And againe seeing that their whole forme of faith is reduced to the testimony of euery ones priuate spirit; they do most wickedly,

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kedly, in compelling Catholikes to belieue, not only against the testimony of their private spirit, but also against the publike testimony of the spirit of the vniuersall Church. For it is most certaine out of the holy write, that the Church is gouerned by the spirit of God, and therefore cannot erre, which notwithstanding is not any way certaine in priuate men.

The VIII. Reason,

*Drawne from the overthrow of
good Workes.*

THAT Religion, which taketh away all affection & loue of good workes, is not to be attributed vnto Christ, who euery where recomendeth good workes, & the obseruatiō of Gods commandments: but the Religion both of *Luther* and *Caluist* taketh away all care of good workes, therefore neither of them is to bee deemed Christes Religion. And that these two Religions take away the study and care of good workes, is manifest. First, for that the one and the other teacheth

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that

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that a man by al his good workes is made no whit the more iust before God, meriteth no euertlasting reward, shall haue neither lesse nor more reward in heauen whether he do few good workes, or many, or none at all. For as much as, say they, sole faith is esteemed of with God, and that in faith alone is all iustice contained. For so affirmeth Luther in these wordes: *I would not giue an halfe penny for S. Peters merits for helping of me, because it is not in him to helpe himselfe; but whatsoeuer he hath, he hath it of God by fayth in Christ.* Where he plainly teacheth that S. Peter was not the iuster, or receiued the more good in heauen for his good workes, but that his faith alone was crowned. And els where: *So you see, how rich a Christian man, or he that is baptized is, who though he would neuer so sayne, cannot debarre himselfe of his salvation by neuer so great sinnes, vnlesse he will not be-lieue. For no sinne can damne him but his vnbe-lieuing alone: all other sin, if his fayth retorne, or stand stable vpon gods promise, be in an instant absorbed by the same fayth.* Againe in another place: *Good workes cannot be taught vnlesse you preindice and hurt fayth, sith fayth and good workes be in matter of iustificatiō most contrary*

*De decem
præcept. c.
2.*

*De capitul.
Babyl. cap.
de Bapt.*

*De votis
monast.*

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rary; whence it is that the Doctrine of workes is necessarily the doctrine of the duet'l, and a result from the sayth.

The same is the opinion of Calvin Lib. 3. cap. 13. as appeareth in his Institutions, where he sayth: That iustice of sayth can in no sort haue any association with the iustice of workes: and that not onely the workes, that bee effected by the onely forces of nature, but all other also vnder what specious title soeuer, bee excluded by the iustice of sayth. And the same he teacheth in many other places. If then there bee no merit at all in good workes, if they make vs nothing the more accepted to God; nor wee for them shall receiue any reward in heauen; wherefore should we weary our selues in exercising them? Wherefore should we spend our goods in workes of mercy towards the relieving of the poore? why should we insist, & spend houres in prayer? wherefore should we fast or punish our bodyes? It is a folly for vs to weary our selues out in them, or to be so'licitous about the exercising of them if no fruit returne vnto vs by them. Who seeth not that by this doctrine all desire, and care of good workes is extinguished, and cleane taken away?

Secondly

Lib. 3. c. 15.
§. 2. & sequent.
c. 19. §. 2.
4. & 7.

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Secondly, for that both these Religions teach, that all our good workes do not onely merit no good at all before God, but further then this be alio sinnes, and that indeed of themselves mortall, though for their fayth they be not impu-
 ted to the believers. And Luther in many places teacheth no lesse. As when he saith^(a) The iust sinneth in euery good worke. Againe^(b) a good worke done in the best manner, according to Gods mercy a veniall sinne. but according to his iudgment a mortall sin. In another place:^(c) Our best workes whereby we labour to procure of God grace, help & comfort, is to be reputed vnto vs for sin, as the Prophet saith, Psal. 108. And his prayer be vnto him to sin. The same he inculcateth in many other places.

(a) In resolut. contra Eckium, & in assert. art. 31.
 (b) In assert. art. 32.
 (c) In assert. art. 29.

Caluin delivereth the same doctrine. For this he saith: All the workes of men Lib. 3. Inst. if they be censured as they deserue, be nothing but soule-staynes, and filth. Neyther can any worke proceed from holy men, that deserueth not the iust reward of reproach. The same he teacheth c. 14. & els where. If all our good workes be truly sinnes soule-staynes, and filth, that merit Gods ire, who seeth not that it is much better to abstaene from them, then to do them? For by forbearing them we sinne not, but by doing them we sin: and much better

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better it is not to sin then to sin. We must therefore abstaine from giuing of almes, and from doing other vvorkes of mercy, yea we must cease to pray, because all these, as they are done of vs be sinnes. And how may all study and desire of good vvorkes be better ouerthrowne then by teaching that they do not onely make vs nothing the more iust or better before God, but that they be further filth, soule-staines, & sinnes indeed.

Neither maketh it to the purpose that they so ofte say that God requireth good works for a testimony of faith or as signs of faith, sith they affirme it, least they may seeme to the people to take away al good works cleane. But this their pretense is vaine. For how doth God require them if they be sinnes, which, vnlesse he of his mercy should not impute, the he should punish with euerlasting paine? how doth he for a testimony of faith require these things that do rather giue a testimony of want of faith? For those who be sollicitous about the doing of good vvorkes do thereby testifie that faith sufficeth not. For if faith vv ere inough, as they vvill haue it, and good vvorkes auaille nothing

Whether
good
works be
required
as the signe
of
faith.

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at all, how be good workes a signe of fayth? Therefore the study of good workes is not a signe of that speciall faith whereof they speake, and whereunto they ascribe all; but of the Catholique faith, whereby we belieue that faith is not inough, but that workes be further required, and be meritorious of euerlasting life: with which faith they haue nothing to do at all but reiect it wholly. By what hath been said, most euident it is, that by those Religionsal study and care of good workes is taken away and banished quite.

The IX. Reason,

Deduced from the liberty of Life, which they yield vnto.

THOSE Religions cannot possibly be thought to haue been instituted by Christ, that do utterly spoile mens minds of the feare of God, and do open a most wide gate to all wickednes, and to all manner of impurity of life. For holy Writ doth euery where inculcate vnto vs the feare of God; neither is there any thing

thing that is more oft repeated & more recommended vnto vs, sith thereto especially dependeth all goodnes and honesty of life. But the Religion of *Luther*, and *Calvin* both do quite thrust out of mens minds the feare of God, and yeald a liberty to all manner of wickednes, as far as doth *Atheisme*; therefore neither the one nor the other can pretend Christ to be the Author of their Religion.

That they do this, and that by foure different and diuers waies, hath beene by vs most plainly set downe, and declared in the second consideration before, & now I will in few words againe manifest & proue the same by these reasons following. First, for that the *Lutherane* Religion teacheth, that the decalogue, or ten Commandments appertaine not to the faithfull, as neither the ceremoniall and iudiciall lawes also. For thus he saith in his sermon of *Moses*: By The Text it evidently appeareth, that the ten precepts also do nothing concerne vs: for as much as our Lord brought; not vs, but the Iewes only out of *Egypt*. *Moses* is not held in the new testament: for if I should obserue him in one article, I should be bound to the obseruation of the whole Law;
The

The same he teacheth in many wordes, c. 4. *Epist. ad Galat.* & in c. 20 *Exodi.* If the ten Commandements bind vs no more, then the cerimoniall lawes, as he expressly teacheth, c. 4. *ad Galat.* therefore as I am not bound to keep the cerimoniall law, for eximple to circumcise the flesh. to eate the Paschall lambe, to obserue the Sabbathes &c. so neyther the morall law, or the ten Commandments. If I be dispensed from obseruation of the ten Commandements, what may it not be lawfull for me to do? I may then in outward shew adore Idols, contemne parents, make no reckoning of Magistrates, commit murders, adulteryes, robberies giue false witness, and such like, that be prohibited and forbidden by the decalogue, euen as I may do those thinges, that haue repugnance with the cerimoniall law.

And though *Calaui* doth not in expresse māner deliuer the same Doctrine touching the cōmandements, yet vnderhand he sufficiently insinuateth it. First, when he teacheth, That it is impossible also for holy men to keep Gods law. For if it be impossible, it bindeth not at all,

Lib. 23. In-
stit. cap. 7.
§. 5.

all: first none is bound to what is impossible. No Tyrant euer bound his subiectes to impossibilities, and should God do it, from whence so barbarous cruelty is most far? wherefore for this very thing, that the ten commandments began to be impossible to be kept, they ceased also to bind, and therefore they appertain nothing vnto vs. Further, because Calvin teacheth, that all our works be coule staynes, filth, and sinne before God: but none can be bound to commit sin: therefore we are not bound eue to labour, or once put our hand towards the fulfilling of the decalogue, or of any part of it. The same I might confirme by other reasons, but these may serue the turne: by which it is also manifest out of *Calvins* doctrine, that the decalogue appertaineth nothing vnto vs.

Secondly, these two Religions make no difference of good and bad works before God, but only before men. For as the works that are said to be euill, haue their manifest malice, euen so to the good workes of the iust they attribute a secret malice in regard of the internall concupiscence, by reason of which

L

malice

malice they will haue them to be mortall sinns before God. And if it be so, wherefore should I rather attend to good workes with the afflicting & punishing of nature, & with the waiting of goods, then to bad that go accompanied with great pleasures, & oftentimes with profit and commodity also. For sith both be bad before God, wherefore should I not prefer those, in which there is a temporall both pleasure and gaine, before those which are not done without molestation, trouble, and losse.

Thirdly, for that both Religions teach, that a man is by speciall faith alone iust before God, without any good works of his part: and that to him who hath this faith, no sinne is imputed. So teacheth *Luther* in very many places, as hath been declared before. Of which Doctrine he inferreth, That incredulity a-

l. de libert. lone is sinne, and that, the incredulous, and vn-
Christ. & beeliuing alone are to be damned: and that he,
de cap. ba- who retayneth his sayth, cannot be damned at all.
byl. Lib. 2. The same teacheth *Caluin*, when he
Instit. c. 8. sayth, All sinnes be to the vnbeleeuing mortall:
6. 68. & l. to the beleeuing all be veniall. He calleth them
3. c. 4. 5. veniall, because God imputeth them not
 28.

unto

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vnto them, but in what they are done, pardoneth and forgiveth them. And this doctrine plainly followeth of this principle, whereby they conclude, that speciall fayth alone is the cause of iustification, that is, that a man is iust before God by this alone, that he firmly believeth, that Christ hath fully satisfied for his sinnes, for that by this faith Christs satisfaction is applied vnto him, and is made as it were his owne, so as by it he is reputed iust before God, though he find no change of will at all within. And therefore, whiles this fayth continueth, no sin can hurt him, because he abideth in Christs iustice, & he firmly retayneth it by faith. And if we ground our selues vpon this doctrine, we haue no cause to feare the committing of any wickednes whatsoeuer. For no punishment, nor vengeance is for it to be feared at Gods hands, sith God imputeth it not for a fault, by occasion of Christs satisfaction communicated vnto vs by fayth. And can Atheisme giue greater liberty to all manner of wickednes, & to all impurity of life?

Some Calvinist Ministers in En-
L 2 gland

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gland confesse it plainly inough, who fro
that opinipn of Caluin touching the iu-
stification of sayth, among others do de-
duce, and mantayne these conclusions. 1.
All those do erre, who thinke, that they are to be
saued, when they shall haue done many good
workes. 2. It is nothing necess:ry for vs to labour
for the purchasing of life eaerlasting by our good
workes, sith we haue it euen now. 3. This is one
of the principall errors, that beareth sway in the
Christian world, to thinke, that good works profit
any thing to Saluation. 4. Our sinnes withdraw
nothing from Gods glory, for as much as all the
hurt of sinne consisteth in the scandall of our neigh-
bour. 5. Christ hath with his bloud redeemed,
and deliuered vs from all sinnes, and lawes, in so
much as from this tyme forward no law bindeth
vs in conscience. (Heere we are in expresse
wordes freed from the decalogue, and
from all precepts of Sacraments.) 6. You
owe nothing vnto God, but sayth, that you confesse
Iesus Christ, and belieue that he is risen fro death:
for so you shall be saued. In all other thinges God
leaueth you in your liberty to follow your own will.
For you may do all thinges without scruple of cons-
cience: for you cannot per:ish nor be damned, what-
soeuer you shall outwardly do, or leaue vndone.
All this they deduce (& that most right-
ly)

Refert ex
Foxo Gnil.
Reginaldus
l. 4. pag.
1020.

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ly) out of that foundation of Iustificatio
by speciall fayth, first layd by *Luther* and
Caluin, in whose writings also all these
former grounds almost are expressely had.
Who now could with. or imagine greater
liberty to all wickednes?

Adde hereunto what hath been
said before in the second Consideration,
where we layd downe three other man-
ners, by which this liberty is graunted.
I omit to speake of that window, that
Caluin hath opened, when he taught, *That*
the paine of the damned is nothing els, then to seele
God an aduersary, and to be put in feare by him, *l. 3. Inflit*
though that paine be represented vs by thinges cor- *c. 25. §. 12.*
porall, as by darknes, weeping, gnashing of teeth,
the inextinguible fire &c. By which wordes
he plainly insinuateth, that hell is no-
thing els, but vaine terrors. For if God
inflicteth not any payne, but only affrig-
teth the damned, certainly vaine is that
terroure & to be laughted at, vayne be the
paines of hell, & nothing to be weighed,
or regarded at all.

The X. Reason,

That they renew old Heresies.

EVERY Religion is to be auoyded, that containeth heresies formerly condemned by the Catholique Church, which haue euer been held and reputed for heresies: But these new Religions contayne such heresies; yea they seeme to be nothing but a masse, and heape of diuers heresies, in seuerall ages taught by diuers arch-heretiks, & in former tymes by the Catholike Church condemned: therefore they are to be shunned. We are

(a) *Caluin lib. 1. Re-* to proue our *minor*: & therefore let vs con-
cognit. sider the principall pointes of doctrine,
 that these religions maintaine.

(b) *Aug. bar. 46.* 1. Both, as well *Luther*, as *Caluin*
Hier. in teach, that there is no liberty of will. And *Lu-*
prolog. ther in his 36. article affirmeth, that it is the
contra principall foundation of his religion. But this
Pelag. was long agoe the heresy of *Simon* (a) *Ma-*

(c) *in Cōc. gus, and Valentinus*, as testifieth *S. Augustine*
Constant. bar. 11. and of the (b) *Manichees*, and of (c)
Isid. 8. *Wickliffe* &c.

2. Both

2. Both do teach, that God is the
infigatour or mouer to all wickednes; and that all
good be done by vertue and power of Gods decree.
And this againe was in tymes past an
heresy of Simon ^(d) Magus, and of ^(c) Flo-
vinus.

^(d) Vincet.
Liryn.

3. Both teach, that good works be not
necessary to saluation, and that sayth is enough.
But this was an heresy of the same Simon
^(f) Magus, and of ^(e) the Eunomians, about
they yeare of Christ 360.

^(e) Euseb. l.
5. c. 20.

^(f) Irenaeus
l. 1. c. 20.

4. Both also teach, that sins, though
neuer so many and great, do not hurt him who
bath sayth, for that the malice of them is not im-
puted to him who belieueth. And this was
also in tyme past an heresy of the ^(h) Eu-
nomians, and of Basilides, and Carpocrates,
as witnesseth Irenaeus l. 1. c. 23. & 24.

^(b) Aug.
her. 54.

5. Calvin denieth the real presence
of Christs body in the Eucharist. But this was
againe an heresy of Berengarius, about
they yeare of our Lord 1051. Where it is
to be noted first, though some priuately
before Berengarius doubted of that matter,
and moued the question about it, yet
none was so hardy, as to professe it in
publike, as testifieth Hugh of Langres, and
Adelman of Brescia in their epistles to Beren-

garim, and *Paschasius* in his booke of the wordes of the Institution of this Sacrament. In so much, as this was the constant and vniforme doctrine of the Church, not opposed against by any arch-heretike vntill the tyme of *Berengarius*. Secondly, that *Berengarius* his opinion was, whiles he yet liued, condemned in fve Councells, and that *Berengarius* himselfe thrice abiured his opinion, and in conclusion died very penitent in the Catholike fayth. He being dead the same heresy lay buried vp wel neere two hundred yeares, vntill the tyme of the Lollards, who brought it to light againe, as is gathered out of *Trithemius* in his Chronicle about the yeare 1315. After this againe *Wickliffe* held the same, as appeareth by his third article. After his death againe there was a deep silence of that matter for the space of an hundred yeares, vntill *Zuinglius* renewed it, and *Caluin*, and some others after him. Whereby it euidently appeareth, that this opinion was euer in the Church held for a manifest heresy: & therefore eyther the Church hath euer erred in a principall article of faith, and so consequently it

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was neuer Christs Church, or that opinion which abrogateth, and disclaymeth from the Reall presence of Christs body, is an heresy indeed.

6. Both take away all traditions, and would haue al things to be comprehended in Scripture alone. The same l. r. contra Maxim. was the heresy of the Arians, as is recorded by *S. Augustine*: also of *Nestorius*, *Dioscorus*, and *Eutiches*, as is declared in the twentieth Synod, *Act. 1.*

7. Both deny the Sacraments of l. 4. epist. Penance, and of Confirmation. The *Nestorians* taught the same opinion long 2. l. 3. barbar. fabularum, ago, as witnesseth *S. Cyprian*, & *S. Theodoret*.

8. Both teach, that the Church consisteth of good alone, & that the Church in former tymes visible, perished notwithstanding for many ages, and that in this tyme it only remayneth in their congregations. The very like was the heresy of the *Donatists*, as testifieth *S. Augustine*, *l. de unit. Eccl. c. 12.*

9. Both of them teach, that prayer is not to be made for the dead; that the fast of Lent, or any other stable fastes be not to be keep, but euery one is then to fast, when it shall to him seeme good.

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The

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The *Aerians* taught the very same in former ages, if we believe *Epiphanius* l. 7. c. 75. and *S. Augustine* l. de bat. c. 33.

10. Both de by the veneration of holy Reliques, of Christs and Saints Images, and call it Idolatry. *Vigilantius* did no lesse many ages past, as witnesseth *S. Hierome*. The same did the Image-breakers, as testify *Zonaras*, *Cedrenus*, and *Nicephorus* treating of the who made war of against Images.

By these it is more then manifest, that the chiefest opinions, whereof *Lutheranisme* and *Caluinisme* consist, be ancient heresies, long since condemned by the Church, and that the same were alwayes held in the Church for heresies,

Vide Bel- The same may we easily exemplify and
lar, de no- declare touching the rest. Wherehence
sis Eccl. c. it followeth, that these Religions be no-
9. & Coc- thing but the very sincke of heresies of
cus de fig- old, longe ago put to silence, and now
gnis Eccl. in these latter dayes brought to light a-
l. 8. art. 3. gaine.

The

The XI. Reason,

From Want of a Rule of Faith.

THESSE new Religions haue no certaine rule of Faith to follow; therefore they are not to be receyued. For the principall heads of Religion must be determined, certaine, and withall immutable. And that they haue not any certayne rule of beliefe, wherby it may be resolued what is necessary to be believed, and what not, is euident. First, for that they admit neither the traditions of the Church, nor the authority of generall Councells, nor the iudgment of the ancient Doctours of the Church, and of those who flourished and liued before these our Controuersies.

Luther reiecteth all traditions in *c. l. 4. c. 7. 8.* *1. ad Galatas*, as doth *Caluin* also *l. 4. Institut. 6. 7. 8. in* and they teach, that nothing is to be believed, nothing to be receyued in holy Scripture, *Antid. ad 4. sess. Conc. Trid.*

Luther so contemneth Generall Councells, which haue hitherto had
most

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In art. vii. & sequēt. most great authority in Gods Church (for they be as it were the Parlements of Princes, & Peers in Christs Kingdome) as he will haue the definitions therof subiect to the iudgement and censure of every priuate person. And he further sayth, that it is a mad thing, that the Councells will conclude what is to be belieued. And in the same place, he teacheth that what is to be belieued, what not, is to be left to the iudgement of euery spirituall man.

La. c. 7. §. 1. 2. & 4. *Caluin* insinuateth no lesse, when he sayth, that it is not for the Church to iudge what bookes be Canonical, but that appertayneth to the inward spirit alone.

Le contra Regem Angliæ. Finally as touching the Fathers, *Luther* careth not for a thousand *Augustines*, a thousand *Cyprians*. *Caluin* also in very many places contemneth them, and affirmeth that they erred. Wherefore none of all these is vnto them a rule of fayth.

But say they: The Scripture it self is vnto vs a rule of faith, & it canot erre. but it is an easy matter to shew, that this rule serueth not the turne. First, because he by this rule cannot iudge of the Scripture it selfe, & so the rule it selfe will remayne vnto

vs vncertaine, which yet should haue the greatest certitude of all . For by the Scripture it cannot come to be knowne for certaine, that such a booke is truly Scripture, is not Apochriphall, nor composed by some deceitfull person : that this, or that sentence is not peruered, nor thrust in . Finally that nothing is added, or taken away , that maketh to the substance of doctrine. All this cannot to be known by Scripture, but proued only by certaine humane weake coniectures, if you take away the traditions of the Church, and so the whole foundatiō of our sayth shall rely vpon vncertaine coniectures. Moreover the vertue and efficacy of the Scripture consisteth not in the sound of the wordes, but in the sense & meaning, which is the life and soule of the Scripture . But there may be a thousand controuerfies about the sense, which cannot in any sort be decided by the Scripture it selfe, if you take away Traditions, and the exposition of the Fathers, as experience teacheth . For about the sense of these wordes, *Hoc est Corpus meum*, and of many more, there is most eager disputation betwene the *Lutherans* and *Caluinists*
&c.

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&c.

If you say with *Calvin*, that the iudgement touching the Scriptures, and the vnderstanding of them, belongeth to an inward spirit, this is nothing but the dictamen of an internall spirit, that is, for the priuate iudgment of euery particular person to set downe the first rule how to belieue. For euery one may say, that he hath the spirit, and by the inspiration therof can iudge and determine, that this part, or book is holy Scripture, and not that: that this is the sence not that. So a *Lutheran* out of his spirit giueth iudgement, that *S. James Epistle* is a *strawie Epistle*, and the *Apocalyps* of *S. John*, of doubtfull authority. But the *Caluinist* out of his spirit iudgeth the one and the other to be the word of God. So *Luther* out of his spirit iudgeth, that this false opinion is to be abolished, that there be foure Gospels: for that *S. Iohns Gospel* is but one; faire, true, and principall, and to be far preferred before the other three. In like manner *S. Paul* and *S. Peters* epistles do far go beyond, sayth he, the three Gospel of *Mathew*, *Marke*, and *Luke*. He would willingly haue reiected them, because

In prologo
monit Testa-
menti.

because they plainly proue & establiſh the merit, and neceſſity of good works, and the obſervation of the commaundments, and do recommend chaſtity, & pouerty. But when he durſt not cleane reiect them, he would extenuate their authority, and inſinuate, that they were not written with the ſpirit of God.

In like manner *Caluin* out of his own ſenſe iudgeth, that theſe wordes, *Hoc eſt Corpus meum*, haue this meaning, *This bread is the figure of my body*: and *Luther* will haue it; *This bread is truly my body*. I omit other things without number, by which it appeareth, that euery ones priuat iudgment is propoſed for a rule of beliefe; or which is the ſame, that the Scripture it ſelfe is expounded and interpreted according to euery ones priuate iudgment.

Secondly, that is not any fit rule of beliefe, that is a like accommodated to contrary doctrines: but the Scripture is accommodated to contrary Religions and doctrines; for as much as all the Sects of this tyme, though they do in an hoſtile manner diſſent and contend in very many, & thoſe the moſt important heads and grounds, do neuertheles make
this

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this rule to serue their turne, and doe vse it for the maintaining of their opinions and heresyes. For the *Lutherans* say they rely vpon Scripture: the *Caluinists* affirme the same: the *Anabaptistes* also are nothing behind them in auerring, that the Scriptures be for them. And no meruaile, because euery one of them taketh and interpreteth the Scripture, not cōforme to the cōmon vnderstanding of the Church or the common expositiō of the Fathers as do the *Catholiques*, but according, to the sense of euery priuat spirit in which sort it may be easily accommodated to all heresies. Whence it is euident that this rule so taken, serueth not the turne, whiles all is reduced to the iudgment of euery ones priuate spirit.

Thirdly, if there were some iudge who in euery Controuersy, wherein he were to giue sentence, should, so doe it, as it could not be certainly vnderstood for whether party he prouounced the sentence, but both partyes should contend, that the matter were adiudged and determined on their side, and that the sentence of the Iudge was expresse & plainly pronounced for them, such an one in the
opinion

opinion of al men could not be thought a competent Iudge, sit in no matter in controuerly could be determined or ended by sentence giuen by him. For after sentence, there would be as great a contention about the sentence it selfe, whether of them it might seeme to fauor, as there had been before about the right that ech party had. And such a Iudge is Holy Scripture, if you take away the churches interpretation and declaration, and the exposition of the holy Fathers; for as much as the sentence therof is euer such, as it cannot be euident to both parties, whether of them it fauoureth, whiles the one and the other doth stiffly mainraine, that it is most playne that it holdeth and standeth for them. And hence it is that controuerfies be neuer ended: and therefore it is not onely a vayne, but also a ridiculous thing to appoint the Scripture alone for Iudge. For in every controuerfye there ought such a Iudge to be designed, who may so giue sentence, as it may be manifest to all, and most of all to those parties, on whose behalfe the cause is adiudged, otherwise such a controuerfye can neuer be ended.

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Wherefore those, who make the Scripture alone the Iudge of matters in question, do therein plainly manifest, that they admit not any iudge at all, by whome the cause may be determined, besides their priuate iudgment alone. For they do, as if *Titus* and *Caius* hauing a suite at Law, would not haue any other Iudge in the matter but *Iustinian* his *Cods*, together with the *Pandecks*, without hauing any thing to do with the interpretation of Doctors: and *Titus* producing for his owne right some law, should by it maintayne that the cause was manifestly adiudged for him. And *Caius* againe should deny it, who by citing another law for himselfe should say, that it was cleare, that that law fauoured and made for him, which *Titus* would in like manner deny; and so they should both depart without any decision of the cause or controuersy in hand: would it not be a matter worthy of laughter? and all would say, that neyther of them desired the determination or decision of the cause? And that neyther admitted other Iudge, then his owne iudgment? In the very like manner, in this, that they will
not

not haue any other Iudge than the Scripture, and euery one reserueth the interpretation thereof to his own spirit, they plainly shew, that they haue no will, that the cause should be decided or defined by any lawfull way, nor to admit any Iudge, but their owne iudgment.

Fourthly, how very insufficient this rule of beliefe is, experience it selfe plainly teacheth. For we see, that there is not any end of controuersies among them, euen about the greatest matter of fayth, sith at this very tyme the *Lutherans*, *Caluinists*, and *Anabaptists* are at bitter wars one with another about many points of fayth, and do impeach one the other of heresy. The *Lutherans* do dissent both among themselves in many things, and from *Luther* himselfe, their Father and Apostle: in so much as at this tyme there be reckoned thirty one principall Sectes of *Lutherans*, different in name, and disagreeing in many points of doctrine. The *Caluinists* be at variance among themselves, especially in the Article touching the head of the Church. For a great part of them giueth that power to the secular Prince, though she be a woman, and

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these be called Protestants . Others of them hold the same for impiety , and blasphemy , and those they call *Puritans* , The *Anabaptists* differ among themselves in very many things , so as of them there be numbred 14. diuers Sectes , distinct both in names , and in points of doctrine .

Finally , it is now come to this , that where eueryone followeth this rule of Scripture alone , and relyeth vpon it , there be almost as many heresies , as there be heretiks . For the greater part of them , especially the more simple , affirme that they little regard , or care what *Luther* , or *Caluin* taught , sith they cleaue fast to the holy Scriptures , and recur to the word of God , in which there cannot be any errour ; and so they thinke themselves very secure . And euery one vnderstandeth the Scripture according to his own capacity and sense . Wherehence it followeth , that where they thiuke they haue the Scripture for an infallible rule of their beliefe , instead of Scripture they haue , and follow their owne imagination . For whatsoeuer they imagine to be signified & meât by the words of Scripture ,

ture, they take for the true sense of Scripture: & so, looke how many diuers imaginations of men there be, so many rules there be of beliefe.

But whence is it, that to euery one his owne Imagination should seeme the most true verity, and the very sense of Scripture? It proceedeth partly of a certaine exceeding selfe-pleasing loue, & estimation. For he, who maketh any great reckoning of himselfe, easily perswadeth himselfe, that all his owne inuentions, and conceits of mind be great and extraordinary: partly by working of the Diuell, who doth inwardly peruert mens phantasies, so as what they apprehend, they forthwith, for euery most light and idle poore reason, thinke to be most euident truth. For while men were carryed with the auncient Religion, and loathing it, do aduerset the truth, & longe to heare noueltyes, they are by Gods iust iudgment suffered to be beguyled by the Diuell. Whereupon, whiles he worketh inwardly in their senses, they thinke themselues to haue receyued the light of Gods spirit, and vnto it they referre all iudgement touching matters of fayth.

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Hence it is, that to euery sect, & almost to euery priuate man their owne apprehension seemeth to be the pure word of God, neyther care they for all the reasons, that are brought to the contrary.

The Apostle insinuateth no lesse, when
 2. *Thes.* 2. he sayth: *For that they haue not receyued the Charity of truth, that they might be saued, therefore God will send them the operation of error, that they may belieue lying.* He shall send, not by way of commaund, but by giuing more power to the Diuell for the deceyuing of them, who haue contemned the truth, or ancient Religion, and the thrusting of them into a thousand errors.

But the most of them, especially the simple, say: *God will not permit them to be deluded, who search the truth with an humble hart:* for he hath promised, that, *he will giue a good spirit to them who aske him.* And this do I: for I make my petition to God, that he would please to illuminate me, & open vnto me the true sense of the Scriptures, and I cease not continually to search them. This is a great deceit of the Diuell. For how do they with an humble hart search out the truth, who contemne & make no esteem
 of

of the iudgement of the Doctours of the Church, of the interpretation and exposition of the holy Fathers, and of the definitions of Generall Councils? who refuse to vse the way appointed, and shewed by God, and require vnnecessary reuelations? For from them they might vnderstand the truth, and exempt themselves from all errour: but they haue not a will to submit themselves vnto them, thinking that they may by their owne industry, their owne wit, and priuate spirit, with a more facility, and certainty find the truth out of the bare and naked Scriptures. As though the holy Fathers, Doctours and Prelates of the Church, did eyther not search the Scriptures, or wanted the spirit of God, and sound iudgment, so, as it passed their skill to ariue to the true vnderstanding thereof? What greater pride can there be thought, then that a priuate person, and cōmonly an Idiot, ignorant of all antiquity, and good literature, should prefer himselfe before so great authority and holines, and so great a number of Doctours? And therefore they must not thinke, that so long as they be of that

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mind,

mind, they shall obtaine any thinge at our Lords hands, because they aske both ill, and prowdly, but that they shall rather be deceiued by the spirit of pride and of lying, whereunto they are by Gods iust iudgment for so great a crime deliured.

This is that spirit, whercof all heretikes, though they be neuer so different in Doctrine, haue their part, and vaunt themselves, and of which euery one thinketh the truth to be reuealed vnto him: which, certes, he that is not blinde, may easily obserue and see, because Gods spirit reuealth not contraries. Moreouer, the holy Scripture nowhere remitteth priuate men in doubtes or sayth to the search of the Scriptures, but to the Church, and to them who be the Prelats of the Church. So in *Deuteronomy* c. 17. in matters of doubt, they are remitted to the Priests, who haue charge and rule for the tyme: whome he, that shall refuse to obey, is sentenced to dy. Therefore hath God appointed pastors, and doctors in his Church: therefore would he haue it cōspicuous to the whole world: to be the pillar and firmament

ment of truth, that all might with ease make their recourse vnto it, and most securely repose vpon the determination of it. There is not giuen to all the spirit of vnderstanding the Scriptures, as is plaine by testimony of the Apostles: We *1. Cor. 12.* are not to giue credit to euery spirit; but *1. Ioan. 4.* the spirits are to be tryed, if they be of *2. Cor. 13.* God. Wherefore though your spirit suggest vnto you something, you are not therefore secure: for you are not sure, that it is of God. For it is certayne, that infinite numbers haue been, and are deceived, & euery heretike vauntech himselfe of this spirit. The Angell of Sathan oftentimes transfigureth himselfe into an Angell of light. Wherefore by what hath been sayd it is most enident, that a priuate spirit cannot possibly carry it selfe for the rule of beliefe.

The XII Reason

Drawne from Absurdity.

IF any of these new Religions, for example that of *Caluin*, were Christs true Religion, besides other absurdities in-

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sinuated

finuated before, this would further follow that all Catholikes, which haue bin from the Apostles times vntill this present, be damned, and adiudged to paines euertlasting: for as much as according to a principall doctrine of the *Caluinistes*, they wanted iustifying faith, and therefore iustice also before God: whence it is, that they continued in their sins, and died in them. For faith necessary to iustification, as this religion holdeth, is that whereby a man stedfastly belicueeth, that himselfe is iust before God for Christles satisfaction, which is to him by this faith applyed, and imputed. And certaine it is, that this faith was vnknowne to the world vntill *Luthers* tyme: neyther doth he deny it but gloryeth rather, that he notified and reuealed to the world the true manner of iustification, obscured by antiquity.

The same is manifest by the writing of all the ancient Fathers, both for that besides faith, they require an inward chaung of the will, and purpose of keeping the whole law; and also for that they condemne that security of saluatiō, and will haue a man to worke his saluation

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tion with feare and trembling, and to be alwayes sollicitous and carefull: and therefore they do all with one content reiect that speciall Fayth, by which a man certainly beleueth himselfe to be iust, as a meere presumption. For though we are to beleeue, that Christ hath on his part most fully satisfied for vs, yet it is not manifest vnto vs, whether we haue done all that which is on our part necessary for the making of our selues partakers of this satisfaction, & whether we haue not at one tyme or other lost our part in it.

Manifest therefore it is, that all those of former tymes wanted this fayth and consequently they are all damned, so many holy Fathers, so many martyrs, so many Virgins, and Saintes; *Irenaeus*, *Iustine*, *Gregory Thaumaturgus*, *Nazianzen*, *Basill*, *Chrysostome*, *Damasene*, *Hilary*, *Ambrose*, *Hierome*, *Augustine*, *Martin*, *Nicolas*, *Antony*, *Benedict*, *Bernard*, *Dominicke*, *Francis*, *Laurence*, *Vincent*, *Sebastian*, *Catharine*, *Cecily*, *Agnes*, and infinite others, who were admirable to the world, cyther for their sanctity and miracles, or for the glory of martyrdom. Finally all, that haue
been

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been before vs euen from the Apostles times till now, be damned. And to vse

*L. de praef-
erips. ad-
uersus ha-
reticos.*

Tertullians words: In vayne hath the Gospell byn so many ages preached: in vaine haue so many thousands been baptized: in vayne haue so many workes of fayth been exercised, so many vertues, and so many gises of grace to no purpose wrought: so many priesthoods, and so many offices admitted in vaine: and to be short, in vaine haue so many martyrdomes been crowned.

But how past belicue, absurd, and blasphemous a matter is this? How contrary and repugnant to the iudgment of the whole world, and of all ages past? Neyther can it be sayd, that their ignorance excused them, because none can be saued without faith, without the iustice of Christ, without the participatiō of Christs satisfaction, without the remission of sins, as the Scripture, especially of the new Testament, euery where teacheth: no ignorāce can make or cause, that any may be saued without them. Wherefore there is no euasiō here: for they cyther be all damned, or els *Luthers* and *Caluin* Religions be false, and impious in their principall doctrine touching Iustification.

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Is best to be imbraced. 189

Loe heere 12. Reasons, by which it is made plaine, that these new Religions be to be thunned, as false and pernicious: and now we come to our last Consideration.

X. CONSIDERATION.

and conclusion of this whole Consultatio.

LASTLY, that Religion is to be imbraced during life, that we would with we had followed, and held at the houre of our death, and whereof we may be able to giue a iust accompt, whē we shall stand before the tribunall seate of Christ. For touching what is to be done, there cannot a better Cōsultation be had, then by the consideration of death, and of the latter Iudgement; namely that we make an election of that here, which in the article of our death may make most to our profit; and thunne that which may at that tyme procure or cause our certaine ruine & perdition, or at least hazard the same. And such is the Catholike religion: & that we shall haue a will to preferre it when we come to dyc,

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dye, is euident.

First, by the example of very many, who, though they haue liued as heretiks, yet when they come to dye, do desire to dye Catholiks: for so to do they deeme it most for their security.

Secondly, for that euery one then wisheth he had done many good works, and that he had carefully taken heed of all sins, to both whercof the Catholike Church hath effectuall inducements: & *Lutheranisme* and *Caluinisme* haue neyther the one, nor the other, but rather bringeth in a contempt of good workes, and liberty of life.

Thirdly, for that the Catholike Religion hath many remedies, and preseruatiues which are not in that dreadful passage to be cōtemned, as repentance for their sinne, the absolution of Priests, the Sacraments of *Extreme Vnction* & holy *Eucharist*, which cause great comfort, and confidence to the faithfull: for by them Christs satisfaction is cōmunicated vnto vs. But a naked faith is a very cold, and weake help in that article. For how may you in earnest perswade your selfe, that Christ is propitious and mercifull

Vnto

vnto you, that you are iust, and to be by Christ saued, who contemne the remedies by him appointed, and determine to dye out of the communion of the Catholike Church? All sects of this time do brag of this sayth, but all of them shall not be saued: for as much as there is but one true religion of Christ, out of which none can be saued, as not only all Catholiks, but *Lutherans* also, *Caluinists*, and *Anabaptists* do also teach. And therefore your speciall sayth will not profit you any thing, vnles you professe Christs true religion.

That also such as haue embraced the Catholike faith, and perseuered in it, shall easily be able to giue an accompt of that they haue done, vnto the supreme Iudge, and that not any daunger at all is on that part towards them, is cleare. For suppose, that I stand before that dreadful Tribunall, and am asked, wherfore I embraced the Catholike, or Papisticall Religion, as they now tearme it; and that I do not rather, leauing it, passe to that new religion, created, and reformed by *Caluin*? I will with great security answer: That I therefore held the Catholiks

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**What a
Catholik
will an-
were at
the day of
Iudgmēt.**

tholike fayth, because it teacheth me to
abitraſt my mind from terrene thinge,
and to transferre it to the loue of cele-
ſtiall. It further teacheth me to maiſter
and mortify my fleſh, and to crucify it
with the nayles of the feare of God, to
inſiſt in good works, to obay Superiors,
to attend to prayer, and to cut of all li-
berty of ſynning. Therefore I hold the
Catholike Religion, because in it I ſee
very many, admirable to the whole
world, for wiſdom, ſactimony, mi-
racles, and the ſpirit of Propheſy, whom
it is impoſſible to haue byn in a matter
ſo important deceyued: for that I ſee that
God himſelfe hath, and doth in euery,
age giue teſtimony of it by many mira-
cles: because I ſee Gods promiſes fulfilled
in it, as being diſperſed and ſpread all
the world ouer. Vnto it haue the Gentils
byn hitherto conuerted, and ſtill contri-
nually are. In it there hath been in all
ages exceeding concord, and conſent of
Doctores in the grounds of fayth. In it
hath byn and ſtill is a perpetuall ſucceſſi-
on of the Chayre, and a continuance in
the miniſters thereof from the Apoſtles.
In it is a ſpeedy deciſion of all contro-
uerſyes.

uerſies. It hath for ſo many ages ſtood inſhakeable againſt all heresies, and perſecutions of Tyrantes, neyther could the gates of hell any thing preuaile againſt it: whiles all the contraryes be found in the new Religions. And therefore I had no reaſon at al to reuolt from this Religion, or to make any doubt of it at all.

But to omit further to proſecute other thinges of this kind, is it not enough for my ſecurity, that I am ſure, that I haue followed that religion, in which I ſee men of moſt holy life, and moſt celebrated for miracles, *S. Malachy*, *S. Bernard*, *S. Dominike*, *S. Francis*, and al others, who were hie hundred yeares ſince by their heauenly conuerſation, & wonderfull workes, an admiration to the world, to haue liued, and died? For moſt cleare it is. that thoſe celeſtiall ſoules, ſo addicted and deuoted to God, ſo deare and familiar to him, could not poſſibly be deceiued in a matter of ſo great conſequence. And therefore in this cauſe of religion and faith I ſecurely follow ſuch captaynes & guides, that haue gone before me.

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But

What will
an heretik
answer.

But now tell me, you, who haue imbraced another religion, what reckoning can you giue of that your deed, when you shall in that dreadful examen be asked about it. Yow will perhaps answer: the iudge, I did therefore forsake the Catholike faith, because I thought it full of Idolatry, superstitions, and humane traditions: because I thought that Antichrist did command & beare sway in it: because I thought the Catholikes did rely vpon their owne meritts, and not vpon the price of thy bloud. But what if the Diuells bewitching you, which now hath a possession of your mind, should then be taken away, & you should plainly see your selfe deceyued, what counsaile would you take? for then there wil not be any more time for penance, and repentance. Will you peraduenture alledge ignorance? But that will not excuse you, because you might easily haue knowne the truth, if you had vsed the diligence, that you were bound to do in so important matter. Neyther euer wanted you iust reason of doubting, which should haue moued you to seeke for resolution. Wherefore as it shall not
excuse

excuse the Jewes that they erred of ignorance, because they might haue knowne the truth, so shall it not excuse you. For that you might without sin depart from the Catholike Church, it was your part not only to thinke, and vpon certayne light suspitions to conceyue, but also most certainly to know, and setting aside all affection to be most assured, that there were those euils in the Catholik religion, so as there might be left no further scruple in your mind, nor any iust cause of doubting in the matter. But you were so farre from hauing such a certitude touching the churches errors, as you had not any probable reason to perswade you to the contrary. For by what probability, or pretence of truth could you be perswaded to thinke that, that religion was obnoxious to Idolatry, and to so great errors, which you saw embraced for so many ages, of so many men, renowned for their wildome, & holines of life; Which you saw honoured with such, so great, and many miracles, & martirdomes? Which you saw spread all the world ouer? In which there was an exceeding conspira-

tion and concord of the Doctors, a perpetuall succession, and a most manifest and knowne continuance from the Apostles? How can it possibly be, that none of the Doctors, nor no holy man did for so many ages together note and obserue this Idolatry, these superstitions, and errors?

Againe, how could you perswade your selfe that, that is Christs true religion, which maketh God the author, & mouer, yea compeller to all wickednes? that spoyleth men of the libery of free wil? that taketh away the care of exercising of good works? that openeth a most wide gate to al manner of wickednes, as doth Atheisme? that vnder shew of Christian libery, exempteth and freeth the subiectes from the lawes and obedience to their Princes, that reuiueth and bringeth many ancient and condemned heresies to light agayne, the authours whereof be not recommended for any austeritie, conuersation, or sanctimony of life, nor celebrated for any miracles, but me giuen to the pleasures of the flesh, couetous of things of the world, ambitious, foule spoken, seditious, infamous
for

for Apostaty and sacrilegious Mariages ,
giuen ouer to lust, and withall wonder-
fully inconstant in doctrine?

Finally, if any of these new vp-
start Religions be true, then there was
not any religion of Christ for so many
ages past: Christs Kingdom was ruined
and overthrowne: Gods promises tou-
ching the stability and continuance of
his Church were made voide: the gates
of hell preuayled against it. The Gospell
was then for so many hūdreds of yeares
preached in vaine: in vaine was it belie-
ued: in vaine were so many conuerted
from paganism: in vayne were Bap-
tisme, & other Sacraments administred:
in vaine were fasts kept, and mortifica-
tions of the flesh practised: in vaine were
martirdomes endured, and the blood of
so many thousands shed for the con-
fession of Christs name. Therefore all
those of our religion who are gone be-
fore vs, are perished, so many thousands
of martyrs & Confessors, so many soules
consecrated to God, celebrated for ho-
lines, miracles, and the spirit of præ-
phesy. For all of them had not any part
of true religion in them, nor true iustice,

and all were given to Idolatry.

But if all this be false, blasphemous, and euen horrible to thinke, how could it be, that you could not thinke, that those religions, out of which so horrible thinges are manifestly deduced, might be false, or at least that you doubted not of the? And if you doubted, wherfore laboured you not to vnderstand the truth, on which your whole soules good dependeth?

Our Lord admonished, that we should carefully take heed of false Prophets, who *come vnto vs in sheepes cloathing and inwardly be rauening wolves*. How did it not come at one tyme or other into your mind, to thinke and to feare, lest *Luther, Calvin, Menno*, and the like, were of the number of them, of whome our Lord premonished vs to beware? For these men vnder a glorious shew of Gods word, and of the pure Gospell, presented themselves vnto the world, as sent of God for the sauing of the sheepe, and in the meane tyme they destroyed the sheepe with the prysoned foode of their doctrine. *By their fruits, saith our Lord, you shall know them*. And what fruite is this?

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Seditions, warres, the spoyling and ouerthrowing of Churches and Monaisteries, the ruining of Cittyes, the abolishing of ancient piety and deuotion, the giuing scope to all enormities and wickednes.

We know by testimony of the Apostle, that many heresies shall rise in the latter tymes, and that many false Prophets, and seducers shall by the instigation of Satan shew themselves. Wherefore as often as any new doctrine, that opposeth it self against the Church, putteth the head forth, we must at least suspect it, together with the Authour thereof.

Wherefore I desire and beseech all, that be out of the Catholike Church; by the goodnes of God, whereby we be created, and by Christs bloud wherewith we are redeemed, by the euertlasting inheritance which we expect in heauen, and by that torrent and full measure of Diuine pleasure, wherewith they shall be there replenished who shall perseuere in truth and iustice to the end, that they would apprehend and conceyue of this busines thoroughly; and attentiuely consider,

sider, whether they stand vpon a solid and sound foundation: whether they are likely to be secure, touching their religion, at their houre of death, and when they shall stand before the Tribunal of Christ, in that instant of tyme, when an eternall, and immutable sentence is to be receyued. Let them examine this our Consultation, which we haue written to that end; Let them not rest vntill they shall haue duly discussed all, and gotten the plaine euidency in a busines so greatly importing them.

Let then thinke, how great a punishment attendeth on them, if the religion that they hold, be heresy, & themselves be heretiks. And that it is heresy, and a most pestilent one indeed, all Catholike Doctours, all Vniuersities, and all the Christian world (excepting those who follow it, the number of whome, compared with others, is very little, and their learning very meane) do hold for vndoub'ted, & most certaine: in so much as an infinite number there be, who be ready to dye, and to expose the euermourning saluation of their soules for confession thereof.

And

And in very deed Heresy is a most How
griuous sinne. First, because it is the great a
cause, that a man preferreth his owne sinne He-
judgment before that of all the Fathers, resy is.
of all the Doctors of the Church, of all
Councells, and of all the Bithops of the
whole world. For he contemneth them
all, as men destitute and deuoid of Gods
spirit, which he arrogateth to himselfe
alone, and to others his like: and there-
in a wonder it is, how great pride there
is. Secondly, he censureth Christs spouse
which is the Church; to haue cōmitted
adultery with Sathan, & to be the child
of perdition. Thirdly, he chargeth her
with the crime of Idolatry, and with
diuers superstitions. Fourthly, he casteth
forth many blasphemies against the ho-
ly Eucharist, and Gods Saints. Fift-
ly, he handleth all holy, & sacred things
after a most vnworthy manner. Sixthly,
he calleth Christs Vicar on earth Anti-
christ, & calumniateth and reproacherh
him a thousand wayes, without any
colour of truth at all. The same doth he
with al degrees, & orders of the Church.
To be short, euery Heretike hath a
good will to ouerthrow the whole

How
griuous
punith-
ment he-
refy de-
ferueth.

Church, and to extinguish all Catholike religion. Thus you see, that the heresy of our age containeth extreme pride, many foule blasphemies, many calumnies, slaunders, and most iniurious proceedings, many sacriledges, and an extreme and deadly hatred against Christs Church. For all these euills, and many more be intrinsically in heresy, and it habitually inclineth vnto them, & daily doth (euen actually) moue, and drye vnto them. So do all Doctours of the Catholike Church hold of Heresy, and the thing is more then playne of it selfe, as experience teacheth. And therefore Heresy, conformed with these her Impes and offspring, is a greater sinne, then be an infinite number of finnes of Catholiques.

ad Gal. 5.
Col. 3.
1. Cor. 6.
2. Tim. 1.
&c.

And now according to what we haue said, let them, I beseech you, daily weigh and consider, how great will be the punishment of this sinne. For if but for one sinne of theft, or of fornication, vnlesse a man here help himselfe by the antidote of penance he is to endure fire euerlasting, as the Scripture teacheth: what and how great paine and punishment

ment is he to expect for the sinne of heresy which exceedeth a thousand thefts, and a thousand fornications. If the paine, that our fire naturally inflicteth, should be a thousand tymes more heate and schorcing then now it is, and one were cast into it, how sore, incomprehensible, and insufferable a paine would it be?

Let none flatter himselfe, that there shall not be in that place the paine of fire but onely I know not what terrors of God incensed with anger, as Calvin feigneth. But this assertion of his is ouer plainly repugnant to Scripture, for as much as it saith: *Goe yee into fire euertlasting.* Again: *Their worme dyeth not, and the fire is not quenched.* Again: *He shall vpon sinners raine snares, fire, and brimstone, and the spirit of tempests shall be the part of their cup.* Thou shalt put them as a fornaice of fire in the tyme of thine anger. Our Lord in his anger shall trouble them: and fire shall deuour them. The false Prophet was throwne into a pool of fire and of brimstone. The same is the opinion of al the ancient doctors besides: wherefore we must hold for certaine, that there shall be a true fire there more intensiue & more scorching then

Matth. 25.

Marc. 9.

Psal. 10.

Psal. 20.

Apoc. 20.

then out fire heere, wherein all heretiks shall burne, and shall be tormented both day and night for ail eternity; as long as there shall be an hell, as long as heauen shall stand, and as long as God shall liue who dyeth not. And the smoke of their torments shall ascend in the sight of our Lord for euer and euer. These words be most saythfull, and true.

Then shall they accurse them, who deceived them, and their maisters by whome they were drawne and brought into that misery. They shall accurse the diuell who blinded their eyes, that they saw not the truth, and vnder a pretence of piety diuersely bewitched them. They shall also accurse themselves for giuing eare vnto them, for so foolishly imbracing a new doctrine without diligently examining it before: and for hauing been so blind, negligent and slouthfull in discussion of a matter, that so neerely concerned them. Wherefore, to the end they may not cast themselves headlong into this gulfe and sea of miseries, let them with all care, study, and diligence examine this whole busines of religion, and there about vse the counsaile and aduise
of

Is best to be imbraced. 205

of men of greatest wisdom, learning, & vertue.

But one thing there is, that is most of all wont to hurt this sincere deliberation, and that is a certaine anticipating and foregoing opinion, that possesseth very many touching the Idolatry, superstitions, and abuses of the Catholike Church. Wherefore let them in the first place for a time lay aside this their precipitate and fore-running iudgment, and thinke that they may be decciued in the matter. For it seemeth a thing beyond beliefe, that most holy and most learned men, such as the Church euer had very many, did eyther not see this Idolatry, if there were any, or if they say it, did not onely not reiect it, but also did with all diligence retaine and imbrace it. This is a calumniation of old, both of the Mahometians, and of the Image-breakers. And there neuer was yet any Sect of heretikes, which did not with extreme rancour and malice oppugne and oppose it selfe against the Church, and impose very sore and great errors & abuses vpon her. For such a pretence meete was it for them to vse, that they might seeme to haue

What things be required for the searching out of the truth.

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haue had iust caue of their reuolt , and departure from the Church .

Secondly let them not cease to craue light from God, wherby they may clearly vnderstand, which is Christes true religion , and true Church , and let them yeald themselves ready to imbrace it .

Joan. 6. For fayth is Gods gitt. None, sayth he, can come vnto me , vntill my Father shall draw him .

None can come to Christ by true fayth without light giue him from the father of heauen: and therefore let them labour to procure this illustration , this light , and this drawing, by earnest and continual Prayer: let them say with the pro-

Psal. 12. phet : *Lighten mine eyes , that I may neuer sleep in death: least when I am to depart out of this life,*

Psal. 42. *myne enemy may say , I haue preuayled agaynst him . Put forth thy light , and thy truth , let them*

Psal. 1. 42 *conduct and bring me vnto thine Holy mount, and into thy tabernacles. Make known vnto me the way wherein I may walke, because vnto thee haue I lifted vp my soule. Deliner me out of the hands of the enemies of my soules good. O Lord, to thee haue I fled for succour, teach me to do thy will, because thou art my God. And the like .*

To prayer let them ioyne almes and beneficence towards the poore and
needy

needy. For how much these two auailc,
and profit towards the obtaining of
light for the imbracing of the true reli-
gion, is manifested by that example of
Cornelius the Centurian, to whom it was
sayd by an Angell: *Cornelius thy prayers and* *Act. 10.*
thine almes haue ascended to be remembered in the
sight of God. And now send to toppa, and send for
one Simon, who is surnamed Peter: he shal tell thee
what thou must doe. Let them therefore
propose this example vnto themselues,
& imitate it, who in this busines of true
religion haue a desire to be directed of
God.

In the meane tyme let them with
diligence, and with an earnest desire of
knowing the truth, ponder and consider
those things, that be in this Consultatiō
proposed: and if they find therein any
thing eyther doubtfull, or not suffici-
ently vnderstood, let them repaire to Ca-
tholike doctors, who will with facility
giue them such satisfaction in al matters
as their mind may in conclusion find full
repose, and quiet in the light of true re-
ligion.

This is that which we desire and
craue, and with most humble petition
and

and suite beseech at thy handes, O true light, light eternall, and the light both of men, and Angells. For notwithstanding they haue been seduced, misled, and carried away by the guile and deceipt of the Diuell, and haue reuolted from thee and thy Church, and haue made war against thee, and it; yet they be thy creatures, formed to thine Image, and likenes, redeemed and ransomed with the price of thy blood, made and called to the inheritance of heauen, & to be comforts in thy Kingdome.

Let not so noble a worke of thine perish, which cost thee so dearly, which will yeald thee eternall praises, if it once know the truth, and which will to thy glory thine for all eternity. Disperse and driue away the soule darkenes, that hath now possession of their mind. Disolue & vndoe the diuells bewitchings of them, whereby the eyes of their mind be blinded, & their fancy and imagination peruered. Put into them a true and sensible apprehension and feare of that inextinguible and euerlasting fire, prepared for all those who haue not communication with the true Religion. Inspire them
with

with a burning loue and desire of vnderstanding the truth, & of procuring their owne saluation. Present vnto them the light of thy mercies, that they may know thy told, and haue a true vnderstanding of the fold wherein they formerly were, that it was not thine, but the Diuels, in which all such, as continue as therpe, be referred not to life, but to vtter perdition, to be food for the fire, and meate for death: *Death shall feede vpon them.* Reduce and bring them backe againe into thy fold, that in it they may refresh themselves with the healthfull refection of thy doctrine: and by thy wonderfull Sacramentes may receyue cure of the old wounds, that Satan had formerly giue them, and increase in thy spirit, in the spirit of humility, & feare of our Lord, in the spirit of meeknes and charity, and may receiue force and strength to life euerlasting, wherein made, together with vs, after the instant of this life, companions of thy glory and blisse, they may praise thee, and glorify thee for euer and euer.

Psal. 48.

And now am I in the second place
briefly to admonish Catholiks, that they
O
Anadmo-
nation to
Catholi-
duly kes.

duly ponder with themselves, how exceeding great a benefit this is of true religion, which hath by diuine fauor happened to them before infinite others, who are debarred of it: and how much by occasion of it they be obliged & bound to the Diuine maiesty. This is the gift & priuiledge but of a few, if we consider the infinite number of such as go astray, or stand in doubt, and therefore for this respect the more is it to be esteemed. Let them thinke, that in humane things nothing is to be compared with it, not pleasures, not honours, not millions of gold and siluer, no not Scepters, Kingdomes, or Empires. The margarite perle of true religion doth exceed all these by infinite degrees: and he that is possessed of it, though he want other things, and is most poore of al terrene things, is most truly rich; as being a cittizen with the Saints, the sonne of God, an heyre of a Kingdome, and coheire with Christ; yet so as he must haue a will to liue conformably thereunto. He that wanteth it, is thrice miserable indeed, though he otherwise abound in all the goods of this life, & hath them at his will.

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Is best to be imbraced. 211

This is the most certaine and only way to life euerlasting, and none there is, who straieth out of it, that is not most assured to runne into euerlasting perdition. It is a Doctrine of Atheisme, that euery one may be saued in his owne religion. But as there is one God, one Christ, one truth, one certitude, one iustice: so there is one sayth, and one religion, and one Church or Congregation of God and Christ, out of which there can be no Saluation. Let them take heede, that they spoile not themselves of so great a good, cyther out of a curiosity of reading or hearing, or by an improvident and vncircumspect conuersation with heretikes, or out of a desire of pleasing, and contenting some, or for feare of some hurt in temporall life also, or out of an hope of commodity, and gaine, or for desire of honors, or for any other cause. What profiteth it a man if he gayne the whole world, and suffer the detriment of his soule? or what exchange shall a man giue for his soule? But he, that sustayneth hurt in his religion, cannot but hurt his soule withall: and therefore let him not be a-

fraide to expole al for the retaining of it; the loosing and forgoing wherof is the losse of life euertlasting withal. Vnhappy be those soules, and vnworthy a Christian name, that make but little reckoning of the ouerthrow of the Catholike religion, so they may themselves enioy temporall peace for the gathering and keeping of the poore things, and trifles of this life. This madnes, and light esteeme of so great a good, will cost them deare, when this short time & moment of life will be once past, and they shall vpon the suddaine be brought to that eternity, that neuer endeth.

Many seducers haue come into the world, many do vnder a sheeps skyn, & vnder a faire & flattering shew of Gods word, hide and conceale their woluisish fury, to the vtter ruine of Christs sheep. Our Lord admonished vs more the once to take heed of them; the Apostles inculcated no lesse, as did the holy Fathers also: *He, that shall touch pitch, shalbe defiled of it: he that loueth dāger, shal perish therein.* The times were neuer more trecherous to mans saluation, then now they be: the diuell was neuer more frequent in bewitching and
decei-

Eccles. 13.
Eccles. 3.

deceiuing: men were neuer more easily caried away with the spirit of inconstancy; the operation and working of error neuer of more force: & finally mens minds neuer more touly blinded then now; and all these do worthily seize vpon their mindes who do make a light esteeme of that noble & great gift of the Catholike and Orthodoxe Religion, & prefer their temporall and externall goods before it.

Wherefore let them, who make a reckoning of their owne saluation, conserue this heauenly gemme, & keep it withall diligence, for that of it proceedeth life. And because it is a supernaturall gift, which can neyther be obtayned, nor kept and held without Gods help, whiles so many and so great daungers, and enemyes beset vs on all sides; they must implore and craue help at Gods handes incessantly to that end, both for themselues, their children, and their family, and seeke to appease God by almes, and other offices of piety. *For god is prayer with fasting & almes,* *Tob. 12.*
and better then to lay vp treasures of gold. Let them lead a life correspondent to their religion, & let them quench their thirst

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of terrene things with the expectation of the celestially, and everlasting goods; ever mindfull of that saying of the Apostle: *They that will become rich, fall into temptation, and into the snares of the Diuell & many vnprofitable and hurtfull desires, which droue a man into destruction, and perdition. For the roote of all euill is desire, which some coueting haue strayed from the sayth, and thrust themselves into many sorrowes.* With these helps they may walke on in safety amidst the daungers of these tymes, conserue and maintaine vnstayed the gift of the true and only Religion, and by it with facility and ease purchase life euermlasting: to which God, of his infinite mercy, bring vs all. Amen.

F I N I S.



AN APPENDIX
TO
THE FORMER
CONSVLTATION.

WHETHER
*Every One may be saued in his owne
Fayth and Religion.*

WRITTEN
By the same *Leonard Lessius* of the
Society of IESVS.



Permissu Superiorum, M. DC. XXI.

THE PREFACE.

WEc haue before in the Preface to our Consultation, set downe and briefly consulted a certaine grosse error, which holdeth it inough for our saluatiō to be ieuē in bri'l, and that he died for our sinnes. But because it is much spread, and hath sunke deeply into the minds of many; I was requested to treat of the matter more at large, and therefore now I will deuide it into two seuerall Questions, bringing arguments for eyther part.

The first question shalbe, *Whether it be sufficient for saluation to belieue in God, & do no man iniury?* which is as much to say, as, *Whether euery mā may be saued in his own Faith which he professeth, if therein he endeauour to liue honestly?*

The second Question, *Whether it be sufficient to saluatiō to belieue in Christ, & that he dyed for our sins, although we belieue not many other articles of faith?*

THE

THE I. QUESTION.

CONCERNING the first Question
 many in these tymes do hold & are The gro-
 or opinion that every man may be saved and of
 in his owne religion, & their principall our Ad-
 reatō wherwith they are moued to this, ^{various}
 is, because it seemeth vnto them incre- ^{opinions.}
 dible that al Iewes and Turkes, many of
 who to do deuoutly worship God, and
 deale iustly with their Neighbours,
 should perish for all eternity, only be-
 cause they haue not believed in Christ,
 especially since for want of this belife
 they seeme not to deserue much blame,
 they being from their infancy trayned
 vp in a religion different from Christi-
 nity. For why, say they, should God
 who would all men to be saved, so stray-
 ten the way vnto heauen? Why should
 those miserable souls, who according to
 their capacity do their best to please
 him, & do wrong to no man, & do lead
 a iust and honett life, be condemned to
 eternall payne for the ignorance of that
 thing wherein they were neuer suffici-
 ently instructed?

The I. Reason.

The same
refuted by
four
Reasons.

But this opinion of theirs, although in naturall reason it may seeme to carry some colour of truth & equity, yet considering those things which are reuealed vnto vs in holy Scriptures, it is a meere Paradox. For if euery Turke and Jew may be saued in their beliefe, then it vayne haue the Apostles and holy Fathers so much laboured in preaching & planting of the Christian faith. In vaine so many Martyrs by all manner & kind of torment haue shed their bloud, and spent their life in the confession thereof. For they might haue abstayned from this doctrine & profession without any preiudice to their saluation, and haue rested contented with the Iewes in the profession and acknowledging of one God. I add further: Then in vaine was Christ made man; in vaine did he worke so many Miracles, that so he might be acknowledged and belieued to be the Messias & Sauiour of the world; in vaine was he crucified, and dyed. For none of all these things was necessary to mans saluati-

saluation, it being sufficient to send preachers about the world to perswade men to the beliefe of one God. After this manner reasoneth the Apollle Gal. 2. *If iustice be by the Law, then in vayne (say the) is Christ dead:* which is as much to say, if iustice can be obtained by the knowledg of one God, and obseruation of the Law, in vayne was Christ crucified, because the death of Christ had not byn necessary for our saluation.

The 2. Reason.

Besides, hence it must necessarily follow, that the whole Scripture is false, since that it telleth vs how Christ is our Sauour, Mediatour, and Redeemer, and propoundeth him vnto vs as a Propitiation by fayth in his blood, by whose Sacrifice we are reconciled vnto God by his blood, our sinnes are washed away, and with whose fayth we are iustified. Neyther is there any other name vnder heauen giuen vnto men in which they ought to be saued. Thus speaketh the holy Scripture: and all this must needs be friuolous and false, if euery man may
be

*Rom. 3.
Apoc. 1.
G 7.
Act. 4.*

320 *Whether enery one may be
be saved in his owne Religion .*

But some may perhaps object ,
that Christ is indeed our Redemer , and
that all our good cometh from him ,
yet his fayth notwithstanding is not ab-
solutely necessary. For it is sufficient that
we belieue , that all our good cometh
and proceedeth from the bountifull
goodness of God vnto vs : neyther is it
needful for vs to know by what meanes
it is bestowed vpon vs .

But this not only repugneth to the
holy Scripture, but also it is against the
reason of the holy Scripture, because the
said holy Scripture doth evidently teach
vs that Christs redemption is not apply-
ed vnto vs but by fayth, and therefore, all
such as are destitute of the faith of Christ
are voyd of their iustification ; and re-
mayning stil guilty of sinne, are the chil-
dren of wrath, and in danger of eternall
damnation.

Why
Christian
faith is ne-
cessary to
saluation.

It repugneth to reason , because
to the end that we may become parta-
kers of any great and vnaccustomed be-
nefit , all reason requireth , that we ac-
knowledge the benefit , and our benefa-
ctor, & that we honour him as it beco-
meth

saued in his owne Religion. 221

meth vs, with all thanks-giuing: for both the condition of the benefit and of our benefactor doth require of vs this gratefulnesse of mind. Seing therefore that the benefit of our redemption is so great and vnaccustomed, & he who bestowed it vpon vs so great and famous, as also the meanes wherby he bestowed it vpon vs, so strange and meruaylous; it is requisit we should acknowledge all these things, least we should liue and die vngratfull toward so great a benefactor, and least instead of blessing & thanking him after the manner of the Iewes, we curse and blaspheme him. It is therefore an absurd thing, to esteem those who do not belieue in Christ, to be partakers of eternall saluation prepared for vs by Christ. The which also by this may be confirmed, because none can be saued who doth not know God and the benefit of his creation: for otherwise all Idolators might be saued: neyther therefore can he be saued, who doth not know the benefit of his redemption, because the benefit of our redemption is farre greater and more admirable, and doth more appertayne to the Glory of God, and

222 *Whether euery one may be*
and of Christ our Redeemer, and requir-
eth also of vs greater honour, seruice, &
thanks-giuing.

Neyther is it sufficient for vs to
know in generall that all good things
come vnto vs from God, for this is not
sufficient for the honour and gratitude
which is due vnto him, but we must
also know what, and how great the be-
nefit is, as also by what manner, way,
and meanes he bestowed it vpon vs: that
is to say, that he hath deliuered vs from
sinne, and euermlasting death, and that he
hath opened vnto vs the way to eternall
life, & that after a most admirable man-
ner, to wit by ioyning our nature vnto
his, and by suffering therein death for vs.
For this especially commenderh his cha-
rity, mercy, and iustice: this also ex-
acteth at our hands all duty, prayse, and
thanks-giuing, these therefore are most
necessarily to be knowne to saluation.

The 3. Reason.

If eueryone may be saued in his
owne fayth, then theretore that fayth is
sufficient to saluation which is not a
gift

gift of God, but an humane perswasion,
conceyued by our priuate iudgement,
relying vpon humane authority, & built
vpon a deceytfull foundation. For the
Turkes, although they belicue one God
to be the Creatour of heauen and earth,
and to be the rewarde of both good and
euill workes, their sayth notwithstanding
is not of the holy Ghost, but of their
owne priuate iudgment, or rather of the
Diuel: for they do not belicue so, because
God hath reuealed it vnto men by any
true Prophet, but because Mahomet,
whome they thinke to be the Prophet
of God, & his instrument to teach mortal
men, hath so set it downe in his Al-
coran. Albeit therefore that which they
belicue, be true, yet because the ground
of their belicue, and the whole reason
therof is false and pestilent, to wit, that
Mahomet is a Prophet of God; the faith
it selfe whereby they belicue, is deceytf-
full, and the foundation therof whercu-
pon it is grounded is hurtfull to saluati-
on, necessarily inclining and forcing the
mind to cast it selfe into all the pestife-
rous errors of that sect. How therefore
cā that faith be called sufficient for them
vnto

224 *Whether enery one may be*
vnto saluation, or that they can be saved
by that sayth? How can that which is
vncertayne, deceitfull, & pestiferous, be
made the foundatiō of our iustice before
God, or of eternal saluation?

In like manner, albeit the Iewes
do belicue the same, or rather more
thinges agreeable vnto truth, yet the faith
wherby they do belicue them, is deceyt-
full and vōyde of the spirit of God. For
the whole reason or cause of their beliefe
is, because the Rabbins and Doctors of
their Synagogue, do so interpret the ho-
ly Scriptures vnto them. For they are
the rule of their beliefe, or which is all
one, the holy Scripture, as it is subiect
to their interpretation. But this whole
reason of their beliefe is deceitfull, and
no lesse hurtful and dangerous, then that
of the Turkes: for it is no lesse hurtfull
to belicue, that their Rabbyns interpre-
ting the holy Scriptures are indued
with the spirit of God, then to belicue
that Mahomet is the Prophet of God:
neither are they drawne into lesser ab-
surdities by the force of that principle.
How therefore can that sayth be the fou-
dation, or ground of saluation?

The

The 4 Reason.

Finally this opinion maketh no difference betwixt Turcisme, Iudaisme and Christianisme, but in some few indifferent matters, and nothing necessary vnto saluation; in so much that it is all one in what religion thou liuest; seing that thou mayst indifferently in all of them obtayne thy saluation; the which is nothing els, but to open the way to the Alcoran, & to make Mahomet equall with Christ, or rather manifestly to bring in Atheisme. For to approue euery Religion is to take away all Religion, and to thinke none necessary, seing that the true Religion can be but one.

The fundamentall reason whereupon this opinion especially relyeth, is of no moment. For first, if it be not incredible that God for the space of some thousandsof yeares hath left the whole world in Idolatry, excepting only the Iewish nation being but a little portion or corner of the whole world, and ~~so~~ haue permitted it to be vtterly overthrowne, albeit there were so many rare

wits among them , so many diligent worshippers of God , and all humane iustice, and honesty ; it should not also seeme incredible, if we say that now , also he suffereth the Turkes and Iewes to perish .

Secondly, the Turkes and Iewes are lesse to be excused now , in that they do not belieue in Christ , then the Heathens were in times past in not acknowledging one God to be the Creatour of heauen and earth . The reason is, because when almost the whole world was in Idolatry, the feruent heat of the commō custome carryed all by force away with it: neyther was there any reason offered vnto priuate mē why they should greatly doubt of their Religion: neyther if there had bin doubt obiected vnto them could they find out any easy way to know the truth . But now after that the sayth and Religion of Christ is diuulged throughout the whole world , and that Christians are euery where extant , it cannot be, but that many occasions are offered vnto the Turkes and Iewes of doubting of their Religion . They are bound therefore to discusse, and conferre
the

the matter with the Christiāns dwelling
nigh vnto them; the which if they do
not, but auert their minds frō these kind
of thoughts, by reason of the hatred they
beare vnto Christian Religion, or vpon
some other cause, they make themselues
inexcusable before God: for the busines
of our Religion & saluation is of so great
weyght and importance, that it ought
to be preferred before all other thinges,
& when there is any iust reason of doub-
ting offered, it must wihall diligence be
examined, albeit we should for that pur-
pose be forced to go into farre countries
for our resolution.

Lastly, if there be any who haue
heard nothing of Christian Religion, or
which do thinke that there is nothing
wherby they may be iustly mooued to
any further inquisition, those men shall
not be damned for the sin of infidelity,
that is to say, because they haue not be-
liened in Christ, but for some other
thinges, which they haue done agaynst
the law of nature, the which by help
of God they might haue eschewed: for
God hath not left them so destitute of
his prouidence and help, but that they

228 *Whether euery one may be*
may auoyd those sinnes which they do
commit, if they would; as they may &
ought to cooperate with Gods holy in-
spirations, and take comfort and plea-
sure therein. None therefore can impute
his damnation vnto God, albeit the
way be strait vnto saluation, but vnto
himselfe, to his owne negligence, I say,
and wickednesse, whereby he hath ne-
glected Gods holy inspirations, and cō-
temned his profitable admonitions, and
willingly and wittingly agaynst his
own conscience hath throwne himselfe
headlong into sinne, it being his utter
ouertrow.

THE II. QUESTION.

The opi-
nion of
the vulgar
people.

THE other Question is, whether it
be sufficient to saluation to belieue
in Christ, and that he dyed for our sinnes
albeit we will not belieue many other
things. Many, especially of the common
sort of people, do esteeme it sufficient, so
that those thinges be belieued which are
set downe in the Apostles Creed, of God
and Christ; other thinges they account
indifferent, and euery one may belieue
what

saved in his owne Religion. 229

what with a good sayth he pleaseth, but they will haue the Apostles Creed believed of euery one, in that sense which seemeth best vnto any of them. They conclude therefore, that any who confesseth Christ may be saved in his owne sayth, whether he be a Papist, or a Lutheran, or a Calvinist, or an Anabaptist, or of any other sect, for all these haue the same head, which is Christ, all do rely vpon the same *Foundation which is Christ* *Coloss 2.* *Iesw;* they cannot therefore be deceyued *1. Cor. 3.* of their saluation albeit they disagree in all other things. Herupon some noble men who do vse these new religions to the establishment and increase of their power and dominions, doe labour very much to make one Church of the Lutherans and Calvinists, and they goe about to perswade vs, that there is no difference amongst them, but in some small points, & indifferent matters.

But this opinion doth include in it many inconueniences.

The 1. Reason.

First, because it saueth almost all
P 3 the

The same
refuted by
ten Rea-
sons.

the auhcient Hereticks: for molt of them did confesse Christ & belicue the Creed in their owne sense. The Arians therefore might be faued in their heresy who denyed God the Sonne to be consubstantiall with his Father. The Macedonians who made the holy Ghost lesser then God the Sonne. The Nestorians who affirmed there were two Persons in Christ. The Eutichians who held, that the flesh of Christ was conuerted into his diuinity. The Apollinaristes who sayd, that the diuine Word was vnited in Christ, as a reasonable soule is vnited to the body. The Monothelites, who affirmed that there was one only will and operation in Christ. The Pelagians, who denyed originall siane, and taught that a man by his naturall forces might deserue the Grace of God, and his saluation. The Donatists who affirmed, that the Church of God was euery where perished, but only in Donatus his company. The Nouatians who denyed penance to those that had denyed their sayth. The Montanistes who thought Montanus to be the holy Ghost. All these according to this opinion, euery one in
his

his owne faith and herety might be ſaued, becauſe they belieued in Chriſt, & did hold the Apoſtles Creed no leſſe to be belieued, then now adayes the Lutherans and Caluinists do. But what can be ſayd more abſurd or more like a paradox in the Church of God? For if eternall ſaluation may be obtayned by this kind of fayth, why haue there byn holden ſo many Councels agaynſt thoſe heresies, the Biſhops throughout the whole world being aſſembled together with ſo great labour and charges? why haue thoſe heresies bin ſo often condemned by Excommunication? why haue the holy Fathers ſo much laboured in the extirpatiō therof? why haue Catholikes ſo much deteſted the conuerſation and company of thoſe Heretikes? why would ſome of them rather chooſe to ſuffer baniſhment, death, and all kind of torments then to ſubſcribe vnto any of theſe heresies? All theſe thinges truly haue byn done in vayne, fooliſhly. and wrongfully, if in theſe ſects eternall ſaluation might haue byn obteyned: the which ſeing no wiſe man can ſay, we muſt of neceſſity confeſſe, that thoſe

233 *Whether euey one may be*
heresyces were the plagues of Iouies, and
that saluation could by no meanes con-
sist with them.

The 2. Reason.

Secondly, because it condemneth
all antiquity of error, who hath alwaies
iudged, that Heretikes cannot be sa-
ued, and therefore it hath opposed it selfe
so vehemently agaynst them, and hath
alwayes very diligently confuted them.

The 3. Reason.

Tit. 3. Thirdly, because it condemneth
the Apostlic himself, who in his third to
Titus commandeth vs in this sort: *Eschew*
an heretike after one or two admonitions, know-
ing certainly, that he which is such a one, is ouer-
throwne, and sinnet, being condemned by his owne
proper iudgement. Why doth he command
him to be eschewed, if his error be not a
hindrance to saluation? why doth he
say, that he is ouerthrowne & condem-
2. Tim. 2. ded? In like manner in his *2. Tim 2.* *Their*
speech (sayth he) creepeth as a canker. Even as
there-

therefore the canker is a disease which killeth a mansbody vnlesse it be cut away, so is an Heretike vnto a company of Christians and Catholikes.

But some peradventure will object, and say, that none is to be accounted an Heretike, but he who reiecteth Christ, or denieth something belonging vnto the Creed. But this is absurdly, & vnwisely spoken, for so he should not be an heretike who should take away both the old, and new Testament, and should say, that those things are eyther feygned, or written by the spirit only of a man, and as the writings of prophane authors subiect to many errors. He were not an Heretike who should deny Hell; or the eternity of the paynes therof, or should affirme that all the Diuells should once be saued, seing that there is no mention made of these things in the Apostles Creed: he should not be an heretik who should forbid mariage, and who should say that mariages were ordeyned by the Diuell, who also should affirme that some kind of flesh is of it owne nature vncleane; all whome notwithstanding the Apostle iudgeth to be Heretikes 1.

234 *Whether enery one may be*

Tim. 4. He were not an Heretike, who should say that there are two persons in Christ, whome notwithstanding S. Iohn calleth an heretike, and Antichrist *Epist. 1. c. 4.* He were not an Heretike, who should deny Baptisme, and all other Sacraments. And finally none of those of whome we haue spoken before, were to be accounted Heretikes: the which is contrary to all antiquity, and all the Doctors who haue liued in these ten or twelue ages past.

The 4. Reason.

Fourthly, this opinion doth make all the foresayd heresyes, and sects equall with the Catholike faith and Religion, affirming that we may aswell be laued in them as in it. The Catholike Religion therefore shall be no better then Arianisme, Pelagianisme, Nestorianisme, Eutichianisme, and other false Religions; the which both in it selfe is most absurd, and nothing els but to induce a new Atheisme. For to affirme all Religions to be good, and that it little importeth the worke of our Saluation what
Religi-

saued in his owne Religion. 235

Religion we professe, is to make no account of any Religion: for if there be any Religion, it cannot be but one, as there is but one Truth, one Iustice, one Faith, one happines, one Lord and God, and one Man Iesus Christ, mediator of God and man.

The 5. Reason.

Fifthly, it is a skornefull thing to say, that it is sufficient for eueryone to belieue the Creed according to their owne sense and vnderstanding thereof, seing there is but one only Truth, to the which if we do not attayne, we belieue that which is false: but a false sayth awayleth nothing to saluation. It is therefore all one whether thou belieuest the Creed after such a manner, or after no manner at all: one therefore may be saued albeit he doth not absolutely belieue many articles. The same also may be sayd of the holy Scriptures. For if it be sufficient to belieue the holy Scriptures vnderstood in their owne sense, seing that this sense may often tymes be erroneous, it will not suffice, albeit thou doest not be-
lieue

236 *Whether euery one may be*
licue them at all; for a false sayth can be
no more needfull to saluation; then no
sayth at all, that is to say, whereby one
doth absolutely belicue nothing at all

Yf thou doest say, that the Creed
must be belicued in a true sense, the thou
condemnest all the Sectes of this tyme,
whereof there is none which belieueth
all the articles of the Creed in the same
sense with Catholikes, or which doth
not differ one from another in the expli-
cation of the Creed. Wherefore seeing that
there is but only one Truth, it necessari-
ly followeth, that all Religions sauing
one doe erre from the truth, & therefore
are not sufficient to saluation.

The dis-
agreement
of sectari-
es in the
sense of
the Creed.
But it is euident, that they differ
much in the vnderstanding of the Cre-
ed, for that Article, *And in Iesus Christ his*
only Sonne, the Arians, Tritheitans, and
many Caluinistes affirming the Sonne
lesser then the Father, doe otherwise ex-
plicate: it then the Lutherans, & Catho-
likes do, who hold God the Sonne to be
equall and consubstantiall with his Fa-
ther. The article of *Christs descending into*
hell, the Caluinists do otherwise vnder-
stand, who do thinke that Christ suffe-
red

ged there the torments of the damned ſoules, and that he doubted of his ſaluation, and that he was affrayd leaſt he ſhould be wholly conſumed by euerlaſting death : otherwiſe Catholikes and Lutherans hold, who ſay that ſuch an expoſition is not the ſenſe of that Article, but the blaſphemy of Calvin. The article of *Chriſts aſcending into heauen*, is otherwiſe vnderſtood by the *Lutherans*, and *Vbiquitiſts* who hold Chriſtes body to be preſent euery where and in all places, as his diuinity is preſent euery where: otherwiſe the *Caluinists* and *Catholiks* hold, who do not doubt to affirme, but that by this expoſition the whole Creed is ouerthrowne, and that Chriſtes Incarnation, Natiuity, Paſſion, death, aſcending to heauen, and his coming to Iudgement is therby quite taken away. The article of *iudging the quicke and the dead*, the *Catholikes* do otherwiſe expound, who hold that God ſhall ſo iudge vs that he will reward our good workes with heauen, and puniſh our euill deeds with hell: otherwiſe the *Caluinistes* and *Lutherans*, who deny all reward to good workes, and that God only in his diuine
iudge-

238 *Whether every one may be*
iudgement will principally esteeme, and
reward a speciall fayth only. The article
of the Holy Ghost, the Catholikes, and Lu-
therans do otherwise vnderstand then
the Arians, and many Calvinists. The
article of the *Church*, the Lutherans and
Calvinists do vnderstand of the inuisible
congregation of those which are prede-
stinate: the Catholikes do vnderstand
it of the visible company of Catholikes,
wherein many are predestinate, many
are reprobate. The article of *Communion*
of Saints, the Lutherans and Calvinistes
do so extenuate that they take away al-
most all the communion holden by Ca-
tholikes. The article of *Remission of Sinnes*,
they explicate of not imputation only,
not acknowledging any inward reno-
uation by inherent iustice and the infu-
sed gifts of God, after which manner the
Catholikes do hold that sinnes are for-
giuen.

By these it is manifest, how great
a difference there is in the vnderstanding
of the Creed. Seing therefore that there
is but only one Truth, and this in our
Consultation we haue shewed to be a-
mong Catholikes; it necessarily fol-
loweth

loweth, that all other Sectes do hold a false doctrine, and sayth of the Creed. If therefore a true sayth of the Creed be necessary, it cannot possibly be, that euery one may be saued in his owne faith and Religion. If a false faith suffice, how can a false sayth help vs to saluation?

The 6. Reason.

Sixtly, the holy Scripture is of no lesse authority then the Apostles Creed, neither doth he a lesse iniury vnto God, who denieth any thing cleerly exprest in holy Scripture, then he who reiecteth some article of the Creed: there is therefore no reason why sayth should be restayned vnto the Creed only, and that we may belicue at our pleasure in all other things what we list, seeing that we are no lesse bound to belicue all thinges conteyned in holy Scripture then the articles of the Creed: for albeit we are not bound to know distinctly al such things as are in holy Scripture, we are bound notwithstanding in generall to belicue all thinges; in so much that without the sin of heresy, we may not reiect as false
and

240 *Whether euery one may be*
 and doubtfull, any thing coneyned
 therein. By what colour therefore or pro-
 bability can it be sayd, that it little im-
 porteth, how in other matters thou be-
 lieuest, so that thou belieue stil in Christ
 and his Creed. Why must the Creed ra-
 ther be still kept then al the holy Scrip-
 ture, seeing that the authority of the
 Creed is no greater then that of the holy
 Scripture? this fancy truly is very foo-
 lish and simple, and altogether voyde
 of any good ground whercon it may
 rely.

The 7. Reason.

All fayth
 depēdeth
 of the
 ground for
 which we
 believe.

Seauenthly, in euery act of faith
 we must not only regard what we do
 believe, but also, and that principally,
 vpon what ground we believe, & what
 is the whole reason of our beliefe; for of
 what kind the motiue or reason of our
 beliefe is, of the same is our fayth: if it
 be certaine and infallible, our fayth will
 also be certayne and infallible: if it be
 vncertaine, our fayth also wil be vncer-
 tayne, and subiect to error; as for exam-
 ple sake: The Turke belieueth there is
 one

saued in his owne Religion. 241

one God Creator of all thinges, because his Alcoran doth teach him so, which he thinketh to be written by the spirit of God; his sayth, albeit he belieue that which is true, relyeth vpon a false and deceytfull reason: by the force whereof he is moued to belieue many false and blasphemous thinges; as that there are not three Persons in the B Trinity, and that Christ is not God, and that Christ is inferiour to Mahomet, and that Circumcision & the like are still to be kept. That sayth therefore by reason of the foundation is both deceitfull and hurtfull: the same hapneth vnto all heretikes, the which being supposed I vrge the argument in this manner.

That sayth which relieth vpon a false foundation, albeit it belieueth some thinges which are true, cannot be sufficient to saluation: but the sayth of all the sects of this tyme relieth vpon a false foundation: it cannot be therefore sufficient for saluation. The first proposition is manifest in it selfe, for how can that which is deceitfull & vncertayne be the foundation of our eternall saluation? How can the true Religion whereby

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we

242 *Whether euery one may be*
we please God, be grounded in a false
deceitfull sayth? Truly it is no lesse re-
pugnant to reason, then if thou shouldst
say, that truth is grounded vpon lyes,
wildome vpon error, and vertue vpon
folly.

The faith of all se-
ctaries de-
pendeth
vpon a
false gro-
und.

The second proposition, to wit,
that all Sectes are grounded vpon a false
and deceitful foundation, I proue in this
manner: for eyther they belieue their o-
pinions for the authority of their Apo-
stles Luther, Calvin, Melancthon, Zw-
inglius &c. whom they iudge to be en-
dewed with the spirit of God, or because
euery one of them in their owne priuate
iudgement do belieue those things to be
cōceyued in holy Scripture, or lastly be-
cause their owne priuate spirit doth in-
wardly testify vnto them, that those
things are true, or that this is the mea-
ning of holy Scripture: for whatsoeuer
the sects of these tymes do belieue, they
are moued thereunto by one of these
three reasons, and they appoint one of
them to be the foundation or reason of
their beliefe: but these foundations, and
reasons be altogether false and deceyt-
full.

As

saved in his owne Religion. 241

As for the first reason, to wit the authority of Luther, Caluin, and the rest who first inuented these new Religions, that it is deceitfull, is manifest, because we see by experience that both they might, and haue byn often deceyued, for they haue reuoked many things, corrected many thinges, and in many things haue they contradicted themselves, as hath byn declared in our Consultation of Religion in the 9. Consideration, and the sixt Reason. Hence it cometh to passe that few now adayes will rely vpon their authority, because they say, they were men, and therefore subiect to errour, wherefore their followers also do leaue them at their owne pleasure, when they thinke they haue found any thing fitter for their purpose: their authority therefore is deceitfull, & vncertayne, euen by the iudgement of their owne schollers, and followers.

Neither is the other, to wit, their private Iudgement, whereby they expound the holy Scripture, lesse deceitful: for many false thinges by that private iudgement seeme to be true, and many thinges which before seemed true are

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after-

244 *Whether euery one may be*
afterward iudged false. From hence arise
so great variety and inconstancy in
many of them concerning matters of
fayth, because indeed mans iudgement
is weake, especially in the mysteries of
our fayth, and the vnderstanding of holy
Scripture, the which far exceedeth the
reach of mans wisdom and reason.

Whether
all secta-
ries do
rely vpon
the Scrip-
ture.

Many do answer, that they do
not rely vpon their iudgment in matters
offayth, but vpon the holy Scriptures
which cannot erre: wherein how mise-
rably they are deceived by this appea-
reth, because almost all the sects do say,
that they rely vpon holy Scripture, wher-
as notwithstanding they differ among
themselves in most of the matters, one
teaching contrary vnto another, the
which could by no means come to
passe, if they did not rest vpon their
owne iudgments, but vpon the lawfull
and common vnderstanding of the holy
Scripture: for the holy Scripture is no
where contrary vnto it selfe, neyther
doth it any where disagree from it selfe:
that therefore they so greatly iarre & dis-
agree among themselves, is caused, by
that they make a sense to the holy Scrip-
ture

saues in his owne Religion. 245

ture according to their owne private iudgement, the which is diuersly framed by them, according to the diuersity of iudgements and vnderstanding among them: they rely therfore vpon the holy Scripture, not as it is interpreted by the Catholike Church & the holy Fathers, but as they in their private iudgment do interpret it: for the vertue and force of the holy Scripture doth not only consist in the bare wordes, but in the sense and meaning therof: but the private iudgment inuenteth this sense, and ioyneth it to the wordes of the Scripture as lyfe vnto the body: the whole reason of their sayth therefore is their private iudgmēt, the which how deceitfull oftentimes it is, may easily be declared by the disagreement of so many sectes. For it is all one whether thou saist, that thou reliest vpon Scripture as it is interpreted by thy proper iudgment, or that thou reliest vpon thy owne iudgement precisely in it selfe.

Finally, the third reason whereupon many now adayes do rely, is most deceitfull and skornful of all, a manifest signe wherof is that among the Anabap-

246 *Whether every one may be*

ritts, who aboue all others are guyded by the instinct of the spirit, there is the greatest variety of sects, and disagreement of sayth; the which could not be, but that the spirit whercupon they rely, and by whome they are gouerned is deceitfull and variable. The same also is to be seene among Calvinists, and Lutherans, and amongst their sects and diuers factions; for their owne opinion is certayne an euident vnto euery one of them by the testimony of their owne priuate iudgment, the which inwardly teacheth euery one of them and asboarde the testimony of truth vnto eueryone of them, whereby it is manifest that this spirit is not the holy Ghost, the spirit of truth, who cannot teach contraries, or be opposite vnto it selfe; but it is a wicked spirit, the spirit of error, who is a liar from the beginning, & the father of lies, who worketh in the children of incre-

2. *Thi. 6.* dulity, of whome the Apostle saith, *Because they haue not receiued the charity of truth, he will therefore send them the operation of error,*
2. *Tim. 4.* *that they may belicue in lies.* And in another place. *In the last dayes there shall some depart from their sayth attending to the spirits of error,*
and

saued in his owne Religion. 247

and doctrines of the diuell. For every heresy is the doctrine of the Diuell. And S. Iohn sayth, Do not beliene every spirit but try their spirits, whether they be of God or not. For many false Prophets are gone out into the world. 1. Iohn. 4.

This therefore is the spirit which beareth rule in the hartes of Heretikes, whose testimony & operation they feele inwardly engratted in their hartes, and yet they thinke it to be the worke of the holy Ghost, who so blindeth their mind, and fantasies, that they iudge light to be darknesse, and darknesse light, that they thinke the most cleare truth of the Canolike fayth to be an error, and most filthy errors to be the cleare truth. And truly if they were not wholly blinded & bewitched, they might easily perceiue that spirit whome they feele inwardly, not to be the spirit of God, or at the least they might begin to doubt thereof, seeing that all sects among whome there is so great assention & variety of opinions, do all qually feele, boast of, and follow that testimony of this spirit, and rely vpon it in the confirmation of their most contray opinions: but this hapneth by the iudgement of God; for as the

Iewes who would not receyue Christ were permitted to be blinded by the diuell, as it is manifest by the Apolt 2. ad Thef. 2. so heretiks because they haue forsaken the Catholike sayth (the which is no lesse a fault then that of the Iewes) are deliuered vnto him, that he may as it were bewitch their minds, & driue them into all kind of error.

The diuell
doth sooner be-
witch He-
retiks the
Iewes.

But if any will attentiuely consider he shall easily preceiue a more potent operation of the diuell and bewitching of mindes in our Heretikes, then eyther in Iewes or Mahometans, and that on two reasons. First because the Iewes agree in the same sayth, neither is there any variety of sects among them: among the Mahometans there are only two sects and there is no great difference betwixt them. But among heretiks of these tymes here are many sects, some arising by the increase of new opinions, who condemne one anothers heresy, and all they are risen within the space of 90. yeares, the which is a manifest signe, that the diuell meruailously possesseth inwardly the hartes of these men, troubling their fancies, peruertering their imaginations and
udge-

saues in his owne Religion . 249

iudgements, that they cannot remayne
or be quiet any where.

Secondly, because the common
sort of people among the Iewes and
Turks do not rely vpon their owne iud-
gement, or vpon the testimony and in-
stinct of the priuate spirit, but vpon the
iudgement of their doctours, or (which is
all one) vpon their owne Scripture, as
it is interpreted vnto them by the do-
ctours of their Religion; they haue ther-
fore the rule of their faith and ground of
their beliefe conformable as it were to
reason, that is to say, the common con-
sent of their predecessors, or the Scrip-
ture explicated vnto them by the con-
sent of the doctours of their Religion. But
most of the heretikes of these tymes do
not respect their Superiors and Apostles
from whom they first receiued this new
Ghospell, but they forsake them as men
subiect to error, and they rely wholly v-
pon their owne iudgement, or vpon the
testimony of the priuate spirit, or which
is alone, vpon the Scripture only, vn-
derstood after the sense of their owne
iudgment & priuate spirit, the which is
an euident sign, that Sathan doth so effe-

Q 5

ctually

actually worke in them & bewitch their mindes; that not only euery one feyneth vnto himselfe new heresies and opinions, but also that he placeth the foundation of his beliefe & rule of faith in himselfe, & in his owne inward sense and iudgeme it: for euery one thinketh himself to be taught by our Lord and indued with the Magistery of the spirit, albeit they be women & yong girles, & therefore to be free from error, and all the holy Fathers to haue bin men subiect to error. The same they iudge of their Apostles and Ministers. But what greater bewitching or deceiuing of people can there be, then this? Hence it cometh to passe that they haue no certaine and established opinions among them, neither can they set downe or frame any body of doctrine and religion, but they must wandervp and downe in vncertainties, as the private spirit leadeth them; neither can there any disputation be made with them concerning their opinions, scing that they do not defend any one opinion, they being by reason of the ignorance of their predecessors altogether vnlearned. But of this spirit of
folly

folly & madnelle we haue written more at large in our Consultation in the 9. Consideration, & the 11. Reason.

By these it is manifestly concluded that all the ground and foundation of faith whereupon the sectes of our tymes relye, is false and vncertaine, and therefore their faith which relyeth thereon is vnprofitable, and auaileth nothing to saluation-

The 8. Reason.

Eightly, if euery one, who doth acknowledge Christ may be saued in his owne faith, Why is there so great disagreement among religions? Why do they excommunicate & condemne one another of heresy? Why do y^e Lutherans refuse to acknowledge the Calvinists for their brethren: and in their publike sermons and books do call them wicked & blasphemous persons? Why do the chiefe of the Calvinists, among whome Theodore Beza, the Father of them all, & as it were their Pope next after Caluin, handle the Lutherans in like manner? why do the Anabaptistes call those only
of

252 *Whether euery one may be*
of their owne sect, to be the faithfull, &
Christians, and account all others as Infidells? Wherby it is euident, that this new opinion of doctrine is not only contrary to Catholike Religion, but to all other sects also, who haue in them any zeale of piety & religion, & to be banished as Atheisme only.

The 9. Reason.

Ninthly, that any man be saued it sufficeth not to keepe only one, two, or three commandements, but it is necessary to keepe all, according to those wordes of Christ *Matth. 19. If thou wilt*
Matth. 19. enter into life, keep the commandements. As if any be an adulterer, or theefe, albeit he keep the other commandments he may not be saued, as the holy Scripture often teacheth. In like manner therefore it is not sufficient to saluation to belieue two three, or foure articles, but it is necessary to belieue all those thinges which God hath reuealed and set downe to vs in his Church to be belieued, for fayth is no lesse necessary to saluation then obediēce of the commādments of the law of God:
neither

saved in his owne Religion. 253

neither should faith be lesse perfect then the obedience and keeping of the law of God. As therfore obedience must extend it selfe to al the commandmen's, so must faith extend it selfe to all things which are reuealed; the which may be confirmed by the wordes of S. James in the 2. Chap. *VVho soeuer hath kept the whole law, but* *Jac. 2.* *offendeth in one, he is made guilty of all: for he who said, thou shall not commit adultery, sayd also thou shall not kill: as if he should say, he is made guilty of al, and shalbe punished as a breaker of the whole law, because he hath despised the law-maker, who is the author of the whole law.* In like manner therfore he which shall deny one article, although he belieue all the rest, is made guilty of violating his whole faith and Religion, because he contemneth God who is the first Truth, who no lesse reuealed this then the other: he contēneth the Catholike Church the spouse of Christ, *who is the pillar & strength of Truth,* wherby he hath no lesse determined we should belieue this then the other. And this is the reason why he is no lesse an heretike who with pertinacy denieth one point of faith, the he which denieth

254 *Whether euery one may be*
a hundred, because in that he denieth
one, he contemneth God, who is the first
truth and did reueale it: he contemneth
the authority of the Church, the which
did propose it vnto vs: he maketh the
Church subiect to error and a liar, where-
by he is made also Vocertaine of all the
rest, and looseth all his diuine faith: for
the ground of his diuine faith being take
away, his whole faith must needs perish,
and consequently there remaineth only
an opinion or humane sayth, subiect to
error, whereby he belicueth all the rest.

The 10. Reason.

Tenthly and lastly, this opinion is
very dangerous, in y^e practise therof, for
it maketh a man that he careth not what
Religion he hold, what he belicueth or
not belicueth: he doth not therefore seeke
after y^e truth, and he doth as easily and
with as great security lay hold on false as
true things, yet all men not only Catho-
liks but euen the more principal sects, &
those which are learned wisemen do ab-
solutly affirme, that none can be saued
without the true faith and religion, and
whoso-

saued in his owne Religion. 257

Whosoever are deprived thereof shall per-
ish for ever. The followers therefore of
this opinion are condemned of all, and
they only promise vnto themselves salua-
tion without any authour, testimony or
reason for it, relying and trusting only
in their owne vain imagination of their
foolish braine: let then therefore heare
out of S. *Fulgentius* what antiquity hath
alwaies holden and what the Catholike
Church hath taught in all ages. Thus
therefore he writeth, setting downe the
rules of our common sayth in his booke
de fide ad Petrum Diaconum, Cap. 38. *Believe*
assuredly (sayth he) *and doubt nothing at all, that*
not only all Pagans, but also all Iewes, Heretikes
and Schismatikes who shall dy out of the Catholik
Church shall go into everlasting fire, which is pre-
pared for the diuell and his Angels. And in the
39. Cap. *Believe assuredly & doubt nothing, that*
euery heretik or Schismatick christned in the name
of the Father, & of the Son, and of the holy Ghost,
if he be not within the number of those which are
of the Catholik Church, what almes soeuer he hath
made, albeit he shall shed his blood for the name of
Christ, can by no meanes be saued: for neither bap-
tisme, nor large and charitable almes, nor death it
selfe suffered for Christs sake, wil auail that man,
who

256 *Whether euery one may be
who doth hold the vni:ty of the Catholike Church;
as long as his hereticall or schismaticall wicked-
nes which leadeth to perdition, shall continue in
him.*

This hath alwayes byn the faith of
the Catholique Church, and the most
certayne and vndoubted doctrine of the
holy Fathers: the which I would to God
al those who remaine out of the Church
of God would attentiuely and diligently
consider; they would truly and easily
preceiue in how dangerous a state they
continue. Thou, O Christ, the light of
the world, shyne vnto their mindes, and
enlighten their hartes. Amen.

F I N I S.



SIR TOBIE MATTHEW

Charity Mistaken

1630

^{1 1/2,}
CHARITY

MISTAKEN,

WITH THE WANT

WHEREOF, *Rev. Thos.*

Catholickes are vniustly charged:
for affirming, as they do with
grief, that *Protestancy vnre-*
pent destroys SALVATION.

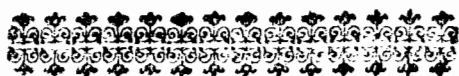
By Father Edw. Knott. S. J.

(see Collectanea S. J.)



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Anno 1630.



P R E F A C E.

HAVING observed the liberty, which men are growne to take, in not holding it necessary to believe that any one Religion is precisely true; & that for the excusing of themselves from blame, they thinke fit to lay the fault on others, as being too strickt in approving and upholding only one; I haue thought fit to imploy some of my houres vpon examining, how much or little reason they haue, in a case of this high importance, either to bragge of their owne charity, or to impeach the opinion of ours. And therefore I shall humbly pray all my Protestant Readers, to bring attētion without passion to the perusall of this ensuing discourse; wherein I will hope they shall meet with cause, to be as good to themselves as I wish, or at least to giue ouer

*misstaking vs, though perhaps they shall
not care to mend themselves. But cer-
tainly if there be any such thing, as Hea-
ven, and God, and Christ, and Faith, and
Church, and that indeed there be but
one: not only shall they be miserable men
in the next life, who apply not themselves
intirely to the heliefe of that, and that
alone; but they shall eue in this world, be
worthily held ignorant & imprudent, who
taxe me as uncharitable for nothing but
because they approve not many. For let
that, which followeth, be wel weighed;
and they will see that not only Catho-
lickes affirme this truth; but that the
beliefe thereof, is also auowed both by the
practise and principles, of the chief Pro-
testants themselves in their writings;
howsoever the contrary discourse raig-
neth too much in the minds & mouthes
of particular men of that profession,
who haue many times so much of the
good fellow, that they haue too little of
the good Christian. But I remit my selfe
to that, which followes: which againe I
recommend to the Reader.*



THAT CATHOLICKS ARE
*both improbably and vniustly charged
 With lacke of Charity, for affirming
 that Protestancy vnrepented de-
 stroyes saluation.*

CHAPTER I.

IF it be a part of honour and
 iustice, for a Cauallier of this
 world, to defend the rights of
 the oppressed; and to contri-
 bute, if there be cause, with particular
 care, towards the protection and defense
 of some excellent, but afflicted Lady,
 whose fame were blasted by the ill tongues
 of men: how much more iust and ho-
 nourable will it be for a Catholike (who
 in this time and place, may well goe for
 a Cauallier of Christ) to defend the ho-
 nour and fame of his Lady and Mother,
 which is the holy Catholicke Church:
 Shee being so innocent, as the immacu-
 late Spoule of Christ our Lord ought to

2 *Charity mistaken.* Chap. 1.

be, and yet with all, so much wronged, as to be taxed for wanting the very wedding ringe, and the nuptiall robe it selfe of *Charity*, whereby shee is best distinguished from all pretenders to that Marriage bed, and most evidently marked out to be that very Spouse, which indeed shee is? For, that the abounding in *Charity* should be the distinctive signe of the Church of Christ our Lord, from euery other congregation vpon earth, he did by the Oracle of his owne blessed mouth declare expressly vpon record; when speaking to the same Spouse of his, in the persō of his disciples he sayd thus; *By this shal all men know, whether you be my disciples or no, if you loue one another.*

Euan.
Io. c.
13.

And least by occasion of these words, a man might chance to thinke, that the Church were only bound to loue her owne children, and consequently that Catholicks were but obliged to mainreine *Charity* towards their fellow Catholicks; our Lord did elsewhere teach vs, that we were not only to loue our friends, but our *enemyes* also, by his owne example of *bestowing his sunne, and rayne, not only vpon the iust, but vpon the vniust also*; and that it was to be a signe of a true Pa-
stour

Matt. c
5

Charity mistaken. Chap. 1. 3

flour, if he were ready euen to lay downe his Ioh. 10.
life for his flocke, whereby in this case the
spirituall good, of no lesse thē the whole
world, is to be vnderstood. So that to
charge the Catholicke Church, that shee
proceeds vncharitably towards Prote-
stants; and that so far, as through the
want thereof, to censure and condemne
them to the paynes of hell; is as good
(as hath bene said) as to tell her to her
teeth, that she is but a harlot and strum-
per, and not indeed the Spouse of Christ,
as she pretends. And now therefore I, as
a childe, though an vnworthy one, of
this Church, feeling the affront which
his mother vndergoes vpon this occasiō,
will procure to remoue it the best I can;
and in the first place to shew, how im-
probable the slander is; and in the second
place, how vntrue.

First then at the very first sight, it is
wholly improbable, euen supposing that
the Catholicke Church should vniustly
& vntruly hold (as shee is charged by her
aduersaries to doe) that Protestantcy vn-
repented destroyes saluation, that yet
this should be affirmed by her, through
want of Charity, and not rather vpon
some other motiue; namely error in iudg-

4 *Charity mistaken.* Chap. 1.

ment indiscreet zeale of soules, immoderate feare of the iustice of God, or the like. For to see the holy Catholicke Church dissolue, and euen as it were defeat her selfe of her very selfe, for the acquiring of all imaginable both temporall and eternall blessing to mankind; & then yet to say, that becaule shee wants Charity, shee will not allow men of different Religions a place in heauen, where yet there is roome inough for all the world; doth stampe the marke of absurdity vpon the very front of the proposition, euen whilest it is deliuered. Now to see that this Catholicke Church is, after a most eminent manner, so expresse, & diffusive of her selfe towards the good of others, as hath bene sayd, a man needes no more but to haue eyes in his head; for the truth thereof is not only to be euident by reason, but it lies subiect euen to common sence, and to the obseruation of euery ordinary looker on. For what kinde of creature is there, of what condition, what sex, what age, whom the Catholicke Church doth not strue to wrap vp in the bowels of her pittie? & how restless is that sollicitude wherewith shee doth it?

As soon as any childe is borne, shee
conf-

Charity mistaken. Chap. 1. 5

considering the precise necessity of Baptisme, will be sure to initiate him with that Sacrament; wherein other Religions are farre more remisse. When he growes vp to yeares of dilcretion, shee strengthen him with the Sacrament of Confirmation. When shee findes him once to haue drunke of the poysoned cup of actual sin, shee strives to make him cast it vp againe, by the Sacrament of Confession and Penance. To the end that he may not only enioy some proportion of health, but be able to stand out, and grow, and passe on with strength and comfort, shee feedes him from time to time, with the pretious Body of our blessed Lord in the Sacramēt, of the Altar. If he will bestow himselfe vpon the seruice of Almighty God in a more particular manner, by taking Priesthood, she not only giues him holy Orders, but she doth it by a Sacrament cōferring grace. If he haue not spirit for so much as that, but resolues to walke on in the broade way of a married life; that state is honorable, though it be inferiour to the former; and she ioynes him to a wife, by a *Sacrament*, also cōferring grace. If in his last sicknes he be assailed by those sharpest arrowes of his inuisible

6 *Charity mistaken.* Chap. I.

enemy, she annoynts him towards the combat, & enables him by that Extreme Vnction, and by the benedictions and prayers which accompany it, to resist & conquer those aduerse powers. When he is giuing vp the ghost she recomends the soule with most tender, and affectuall words, into the hands of God. And it is no sooner discharged from that body, but instantly she makes it her businesse, to pray for it; and still she prayes, and prayes, and neuer gives it ouer till the worldes end.

But now in the meane time, whilst Christians are leading this mortall life, for such as haue a desire to consecrate themselues wholly to God in any Religious Order, by the vowes of Pouerty, Chastity, and Obedience, whether they be men, or women, the holy Catholicke Church with excessiue Charity, prouides meanes for them, in Monasteries, and other Religious houses, (either by the foundations of Princes and great persons, or els by the ordinary and daylie Charities of her deuout children in generall) that they may be enabled to liue, and wholly attend to that sacred function, for the assistance of mankind in
the

Charity mistaken. Chap. I. 7

the way of spirit (though some after a more contemplative, and some others after a more active or mixed manner) without scattering, or dispersing their thoughts and cares, vpon providing for the necessities of this life.

She doth also otherwise finde meanes, that secular men & woemen be succoured, according to all theyr miseries, whether they be spirituall or temporall. If men be to suffer as malefactors, she hath children, who by speciall deuotion oblige themselves to watch some nights with those poore creatures, of what Religion soeuer they may be, to prepare them, before they dye, for that great passage, If men be taken prisoners by Moores, or Turkes, or other Infidels, she nourishes whole Orders of Religious people in her bosome, whose office it is to keep correspondence in those other vnbelieuing parts; by meanes whereof the miserable creatures are redeemed, and restored to their former liberty, through the Charity of her children. Orphanes, and poore virgins are brought vp by thousands; and endowed with marriage money. And persons sicke of all diseases, are cherished and relieved, and regaled by whole Ar-

8 *Charity mistaken.* Chap. x.

myes(as a man may say) of Christians, in her Hospitalls: yea & they are serued and attended (after the example of Christ our Lord) by the owne hands of great Princes and Prelates, & of choice & delicate Ladies, & Queenes, in the Communion of the holy Catholicke Church.

But then, as much as soules are more worth then bodies, so farre doth the Charity of Catholicks, for the instructing, & gayning soules, exceed those former Charities, which they impart for the relief of mens bodies. For where there is question of bringing vp youth in vertue; of drawing ignorant and dull people to some reasonable proportiō of knowledge in thinges belonging to their saluation; of reducing men, who are perverted by heresy; of conuerting men, who are buried quicke in the blindness of infidelity; what paynes, what care, what vast iourneys both by sea and land, what incommodity, what danger, what torment, what death is not most gladly vndergone and euen desired by worlds of Religious men, who are children of the holy Catholicke Church; and who sucke the sweet strong spirit of the loue of martyrdom, from the breasts of their mother;
the

Charity mistaken. Chap. 1. 9

she being inspired and enriched therewith, by her celestiall spouse? In the strength whereof, they blesse such as curse them; they pray for such as persecute them; and are ready vpon all occasions, in the hope of freeing their enemies from damnation, to runne hazard of their owne temporall death. Now she who is so profuse in affording fauours, will be sure precise in not doing wrongs. And so it is notorious to the whole world (as appears both by our innumerable books of Cases of conscience, and by those Formularies also, which are dayly set out to instruct and teach men how to examine themselves, and to confesse their sinnes) that she is most strict in keeping vs, from iudging or speaking vncharitably of any one, and from doing men the least wronge, either in thought, word or deed. And now without recriminating vpon our aduersaries, for the want of such great charities, and diligences as these, mee thinkes I may appeale euē to themselves, whether it be euē probable (as I sayd before) that the belief of the Catholicke Church, concerning the ill estate of such as dy impenitent in the Protestant Religion, can be thought to proceed
from

10 *Charity mistaken.* Chap. I.
from want of *Charity*, and deserue not
rather to be imputed, and ascribed, to
some other cause.

*Of the intention of Catholicks when they
say that Protestancy vnrepented de-
stroyes saluation, and how the
speech is to be vnderstood.*

CHAPTER II.

THe intention therefore, wherewith
Catholicks declare that Protestan-
cy vnrepented destroyes saluation, can-
not with any colour of reason be thought
to proceed from want of *Charity* in them,
but indeed from the religious and iust
care they haue to awake men toward the
sauing of theyr soules, in the right way;
by procuring that they see, that they are
to perish, if they continue in the wrong.
And the good God of heauen doth best
know, that when we speake to Prote-
stants in this kinde, our very hearts are
sad, as considering how true it is, and
how much it imports them to weigh it
well; and that yet, the while, in steed of
theyr profiting by our aduice, they ma-
ligne vs for presenting it to them in the
best

best sorte we can.

Nay they calumniate not only our intention, as hath bene sayd, by affirming that it proceeds in vs from want of *Charity*; but they charge vs withall, with taking the office of Almighty God out of his hands, by pronouncing iudgment vpon our fellow seruants before their time; and in fine, that we make their Protestancy to be as the sin against the Holy Ghost, which is not capable of any remission at the hands of God.

But the Case being well considered, will appeare to be ill put against vs, who are farre from being liable to such aspersions as these. Wee iudge not them or any other: for we know that we all must stand, or fall to our owne Master. We loue their persons, and we pittie them for their errors; and we proceed no otherwise towards them, then as towards creatures who are made after the image of Almighty God, and who were redeemed by the death and Passion of our onely Lord and Sauour *Iesus Christ*; and we pray and hope, that before they part out of this life, the merits of the said death & passion of our Blessed Lord may be applyed to theyr soules, by fayth and charity

rity and penance, & by those Sacramēts, and other conduits & meanes of conueying, and applying his grace, and spiritual life to their soules, which are onely to be found in the bosome of the holy Catholicke Church. Without which Sacraments and other meanes, the merits and blood of Christ our Lord, though most apt and able in themselves, to saue a thousand millions of worlds, will neuer saue any one soule. For in fine, the merits of our Lord, and the sinfull soules of men, be two extreames of great distance from one another; & can neuer be brought to meet, but by such wayes and meanes, as the vnspeakeable power and wisdom & goodnes of Almighty God, hath found out for that purpose; and those meanes are they, which I haue already touched. For if the merit of our Blessed Sauours death, were of it selfe to saue any one soule, without the application thereof by the aforesaid meanes; no reason at all could be assigned, why any one soule should be lost; as yet the farre greater part of soules is sure to be.

So that we speake not so much of Protestants in thy kind as of the profession of heresy which they follow, and

Charity mistaken. Chap. 2. 13

we iudge no more of them vpon this reason, but that whilest they liue in that Religion, they estrange themselues from the right meanes of applying the merits of Christ our Lord to theyr soules, whereby they might be saued. But yet we hope neuertheles, that God will haue so much mercy on many of them, before they dy, as to incorporate them into his mysticall body, which is his true Church, whereby they may partake the influence of that mercy and grace, which is deriued from the head thereof *Iesus Christ* our Lord. And therefore it is plaine, that we make not Protestacy to be as a sinne against the Holy Ghost, which cannot be forgiven, because it will not be repented; whereas Protestancy both may, and often is repented of, and consequently forgiven: & to the end that it may be so, we declare the grieuoulnes of the sinne, and we procure by all the meanes, we can, to remoue the same.

Nay, we are so farre from accounting it a sinne against the Holy Ghost, as that by our saying that Protestancy vnrepented excludes saluatiō, we imply no more, then meerly, that it is a mortall sinne. For whosoeuer dyes impenitent of any
one

s. Paul
ad Ga.
lat.

14. *Charity mistaken.* Chap. 2.

one mortall sinne can neuer be saued, and
whosoever shall with true penance be
sory and depart from his Protestancy,
though it be but in the last minute of his
life, will be capable of saluation. So that
we iudge not men in particular, concer-
ning their saluation or damnation; but
yet on the other side, we must not be af-
frayd to affirme (though we are cordial-
ly sory for hauing cause to doe it) that
they who dye impenitent either of Pro-
testancy, or any other sinne which de-
prives the soule of the grace of God, can-
not be saued. For such men as these, are
iudged already in generall, by the mouth
of God; but which of them in his parti-
cular, shall be taken before he dy out of
that vnhappy herde of goates, and pla-
ced in that blessed flocke of sheepe, by
the hād of the good shepheard, we leaue
to his owne vnsearcheable determinatiō.
And therefore as we take not the office of
Iudge out of his hand; because we can-
not come to know whether this or that
particular sinner may not repent before
he dye: so yet we may safely say, that a
man, who liues in Protestancy, or any o-
ther mortall sinne; and who is so farre
from repenting it (though he be sufficiē-
ly

ly informed thereof) as that he will not so much as acknowledge it to be a sinne; and who, (for ought we know, or canne learne) did no way retract or reuerle it, so much as at the hower of his death ; departs this life in a state which is greatly to be lamented: and withall that it he repented himselfe as little of it indeede, & in the sight of God, as in our sight he seemed to doe, there canne be no doubt with vs (so longe as we belecue our Religion to be true) but that such a person dyed without saluation, as departing in the obstinate profession of a different Religion, which we esteeme to be false. And the same must they also belecue of vs, *mutatis mutandis*, if indeede they belecue their owne Religion to be true Christian religion, of which Christ himselfe pronounced. *Qui non crediderit condemnabitur.*

That our saying that Protestancy vnrepented destroyes saluatiō, proceedes from want of Charitie in vs, is no lesse vnttrue (because there is but one true Chnrch,) then already I haue shewed it to be improbable, and first this is proued by holy scripture.

CHAPTER III.

Hitherto I haue been shewing how vtterly improbable it is, euen *prima facie*, that we should censure Protestancy or Protestants, through want of *Charitie*; and withall what that motiue is, which induces vs to let them know the extremity of danger, wherein they are; & that when we hold any such discourse, it is so farre from being an effect of want of *Charitie* in vs towards them, as that it only proceedes from our deepe compassion of their case, which is the most sweete & pretious fruite of that soueraigne vertue. My endeauour now shal be, to shew that this charge of vncharitablenes, against vs is not only improbable, but vniust also & vnttrue. And that in carrying our selues herein as we doe, we not only not swaue from our duty to them; but if we should
doe

Charity mistaken. Chap. 3. 17

doe otherwise, we should sayle of that obedience which we owe to Almighty God himselfe, who exacts the performance of this office, at the handes of his holy Catholicke Church. And now for the clearing of this point in such sort as that it may satisfie doubtfull mindes, it will first be fit to premise some few groundes, vpon which I may the better build vp that truth, which I am about to declare.

I will not offer here to prooue, that there is a God; becaute now I haue not to doe which *professed Atheistes*: nor yet that Christ our Lord is the true sonne of God, who suffered death for the redemption of the world; becaute we liue not amongst *Iewes*. But for as much as there are such differences of opinion, concerning that Religion and Church, which was founded and framed by Christ our Lord: I will briefly shew in the first place, that Almighty God did found one Church, and but one; and that he ordained one Religion, wherein he would be serued, and but one; and that out of that Communion there is no saluation. In the second place I will make it appeare, that the vnity which is to be maintained a-

B

mongst

18 *Charity mistaken.* Chap. 3.

mongst the members of this one true Church, and the professors of this one Religion, is directly broken betwene Catholickes and Protestants. And then I make account, that in the third place, it will follow euen of it selfe, that both Catholicks and Protestants are not saueable in both their seuerall Religiōs, without repentance thereof. And consequently, that no one of vs is to be blamed, if conceauing his owne to be the only true Religion, he declare the dangerous estate, wherein he takes any other man to be, who communicates and agrees not with him; but rather that he is obliged to let him know it. And now I will briefly put my selfe to proue the first assertion concerning the vnity of the Church, by some texts & testimonies of holy Scripture: and first of the old Testament.

In the time of *Moyſes*, when it pleased Almighty God to drawe a visible people to himselfe, and to giue them an expresse law; and to ordaine varietie of visible sacrifices, by the oblation whereof they were to doe him homage, and appease his wrath; and to institute visible ceremonies for the more deuout and exact performance of the same, it was also
plea-

Charity mistaken. Chap. 3. 19
 pleasing to his diuine Maiesty to appoint,
 that howsoever the Iewes were to exer-
 cise their Religiō in some kinds, in their
 seueral Synagogues, yet that sacrifice was
 not to be offered to him by them, but in
 the only Tēple of *Ierusalem*. He also cō-
 manded; that in such cases of difficulty,
 as might occure; his whole people should
 be subiect to the determination and de-
 cision of the high Priest for the time be- Deut.
 ing; and this, vpon no lesse then the paine cap. 17.
 of death; from which sentence there was
 to be no appeale. Let the place at large
 be well considered, and it will easi-
 ly appeare by the great authority, and
 power, which was cast vpon the indiui-
 dual person of one Iudge; that there could
 neither be any other Church, nor any o-
 ther Religion which might pretend to be
 true, if it would presume to disagree, &
 dissent from this.

The same truth is also made euident,
 by the feareful iudgment, which fell vpon
Cora, *Dathan*, and *Abiron*, for their act
 of disobedience against *Moyse* and *Aaron*; Nū. 16.
 in so much as that the ground opened it
 selfe, and swallowed them vp aliue, with
 all their goods, into the profound pit of
 hell, in the sight of the whole people;

20 *Charity mistaken.* Chap. 3.

for but offering to make a schisme from that one Church, wherein he had ordained himselfe to be serued.

According to this practise vnder the written lawe, Almighty God speaking to the Prophet *Ezechiel*, of the times which were to succcede vnder the *Messias*, made a promise that he would giue true Christians a heart which should be most truly one. *Et dabo eis cor vnum.* And the kingly Prophet *Dauid* describes the excellency, and Maiestie of Almighty God, by declaring *howe he raignes in his holy place; and makes them who inhabite that house, to be all after one manner, and to be*
Ezech. 11.
Psal. 67. *induced with the same affections and distamēs concerning his seruice. Deus in loco sancto suo, qui inhabitare facit vnus moris in domo.*
Those words also of the *Canticles*; *Vna est columba mea, perfecta mea, &c.* were spokē by the holy Ghost, in the person of God the Father, with intention to designe & delineate, the vnity of the Church: for so
Cant. 6.
De vnit. Ecclē. it is interpreted by *S. Cyprian*, and he expresses himselfe further thus, vpon that occasion; *Will any man thinke that he holds fast his faith if he hold not faste this vnity of the Church?*

Now the same also is deliuered; at least
as

Charity mistaken. Chap. 3. 21
as certainly, in the new Testamēt; and so
much more evidently, and abundantly,
as the Church of God vnder the lawe of
grace, was to be farre more diffused ouer
the whole world, and both for the ho-
nour of Christ our Lord, & the safety of
his seruants, who were so dearely bought
by himselfe to be preserved in no lesse
perfect vnity thē euer it had enioyed in
former times. We see therefore that Christ
our Lord made it one of his last suits to
his eternall father (when he stood, as it
were, euen vpon the very brim of death)
that he would preserve the disciples whom he ^{Io. 37.}
had giuen him, he would make thē al, as truly
one in affection and will touching things
with might concerne his seruice, as euen
the Father & Son were one. And it may be
noted here with all, that in this case, he
speakes to his eternall Father for our in-
crease of comfort, with a compellation
of extraordinary tendernes, saying, *Pater* ^{Io. 17.}
sancte, serua eos. &c. Keep them, holy Father
&c. to shew, how much his heart was
set vpon this suite. When also he was
vpō the point of his *Ascension* vp to hea-
uen, he commaunded his disciples to
teach all nations to obserue all those things ^{Matt. 18}
whatsoever, which he had commadēd them; ^{v. 9. 20.}

22 *Charity mistaken.* Chap. 3.

and he pronounced indefinitely, *that whosoever would not believe, should be condemned*: which doth clearly relate, not only to this or that particular Article, but to the whole summe of Christian doctrine in generall: and thus it may be seene, that he intended to ordaine an exacte vnity in his Church; & that whosoever should
 Marc 16
 v. 26. *sayle of beleeuing any one point of Christian doctrine; should be as sure of condemnation, as if he had beleued but any one, or none.*

The Apostles planted this one faith, and watered it with all so well, that our Lord gaue great encrease to it, & the holy Ghost declared, in the acts of the Apostles, *That the whole multitude of believers had but one heart and one soule*. And that
 Act. 4, *vessel of the holy Ghost, S. Paule, considering how very much this point of vnity did import, sendes his aduise to the Ephesians, that they should be carefull to preserve the vnity of the spirit, in the bond of peace*; and the word whereby he expresses himselfe, implies no ordinary kinde of care, but a most particular solicitude of minde.
 Cap. 4:

I should neuer make an ende, if I would presse all those places of the new Testa-

Charity mistaken. Chap. 3. 23

Testamēt, which declare the intention of our Lord to haue his Church one, and only one. The very names, whereby it is described, as for exāple that of the *Arcke of Noe; of one Kingdome; one Cittie; one Spouse; one vineyard; one fieldes; one barne; one ship; one net; one boay;* & many others of like nature, which I omit; shewe expressly that the Church of Christ our Lord, was to be but *One*. And especially this point was settled by our Lord, when he made his owne Church, to be the only supream Iudge euen in all spirituall offences and scandalls, and much more in Controuerſies of Religion amongst Christians; requiring, that *Whosoever would not hearken to, and obey that Church should be hold a very Pagan, and Publican;* with-
out allowing him soe much as any ap-
peale at all, euen to the holy Scripture it selfe. By which only words of our blessed Lord; it is most clearly & naturally prooued, that this Church is enriched, with those very qualities, and markes which are auowed by vs her children, & contested by the aduerſaries thereof; as namely with a *perpetuall visibility*; or else he had giuen vs a commaunde which it were not possible for vs to obey. For

24 *Charity mistaken.* Chap. 3.

how should we at all times find out, and consulte our difficulties, and manifest our cōplaints to that Church, which at all times could not be seene by the eyes of men, with a most certaine infallibility? For otherwise, a man might perish for beleeuing and professing false doctrines, through his obedience to the cōmaundant of Christ our Lord, in submitting to an erring Church. But especially (which makes most to our purpose) the *entire vnity of the Church* is prooued here, by the exact obedience, which we are obliged to exhibite to the same Church. For els, if there might be two seuerall true *Churches* dissenting from one another, they might holde me for a *Publican and Pagan*, if I did not obey them both: which were impossible for me to doe, they cōmaunding contrary things. And if one of the dissented from the other I must be tossed betwixt two damnations. For if I should obey that true Church erring, I should incurre damnation by obeying her, and by embracing and persisting in her errors; & yet if I should not obey her I should incurre damnation by the expresse sētece of Christ our Lord himselfe, who appoints me to be held a Pagan

Pagan, if I obey her not. And this shall suffice for this Chapter, wherein we may have seen, what holy Scripture saith to this question : and in the next we shall find, that the Fathers of the Primitive Church, who follow it as their guide, will not faile to utter the same voice.

*The expresse vnity of the Church isprooued
by the authority of the Fathers of the
most primitive times.*

CHAPTER III.

THe holy Fathers in the most primitive times, who are iustly called *Fathers*, and renerenced as such by vs, were yet withall most obedient and humble children, to the holy *Catholicke Church* of their time; and so treading in those very steps, which had beene traced out for them by the holy Ghost in holy Scripture, they haue shewed many wayes, how they beleued and knewe, that there was but *one true Church*, and that the perfect *vnity* thereof, was to be so very carefully maintained, as that whosoever broke it, must euerlastingly perish.

I say they haue shewed many wayes,
what

26 *Charity mistaken*- Chap. 4.

what their *dictamen* was herein: for some of the haue writtē whole books, expressly and to no other end at all, but to proue the necessity of *vnity* in the Church of Christ our Lord; as namely *S. Cyprian* and *S. Augustine*. Others haue written, & framed expresse Catalogues of all the heresyēs which had risē in the Church of Christ our Lord from his Ascensio to heauē til their own time; expressly shewing hereby, that both the *vnity* of the Church was directly broken by the obstinate beliefe of any one doctrine, which was held in disobedience to the same Church; and withall, that whosoever did so breake it, must forfeit the saluatiō of his soule thereby. And this was doone by *S. Epiphanius Bishop of Cyprus*, by *Philastrius Bishop of Brescia*, both who are cited to this purpose by the incomparable *S. Augustine* in his treatise *de heresibus ad Quod vult Deū*. Where himself also makes an exact Catalogue of all the heresies which had sprung vntill his time: and where, by the way, I must needs obserue in a word, that he recoūts diuers heresies, which are held by the Protestāt Church at this day, and particularly that of *denying prayers and sacrifices for the dead*; and then

Charity mistaken. Chap. 4. 27

then he concludes in the end, that *Who-
soever should hold any one of them, Were not
Christian Catholick.*

Besides this way of prooffe, concer-
ning the *unity* of the Church; I will also
cite the Fathers who are full of expresse
and positive texts, whereby vpon occa-
sion, they proue the *unity* of the Church,
and I will begin with *S. Ireneus*, who
discourses thus. *The Church hauing recei-* Lib. 1.
ued this word preached, and this faith, as cap. 3.
was shewed before, and hauing spread Hác præ-
the same over the whole world, doth dicatio-
diligently preserve it, as inhabiting one ne &c.
house; and doth likewise beleue those
things which are taught thereby, as ha-
ving one soule & one heart, & in the same
conformity, she preaches and teaches, &
delivers it, as indeed possessing but one
mouth. For though there be in the
world different expressions, & tongues,
yet the vertue and power of Tradition is
but one, and the same. And neither those
Churches which are found in Germany,
nor those others in Spaine, nor those in
France, nor they which are in the Easterne
parts, nor they which are in Egypte, nor
they which are in Libya, nor they which
are settled in the middle parts of the world,
doe

28 *Charity mistaken.* Chap. 4.

doe beleue or make traditiō of doctrine,
any otherwise in one place thē in another.
But as that creature of God, the *sunne*,
is one and the same in the whole world,
so is the preaching of the truth, a light
which shews euery wheare, and illumi-
nates all men who will come to the
knowledge of the truth. And those Pre-
lates of Churches, who haue most power
and grace of speache, will deliuer no o-
ther things but these. For *noe man is a-
boue his master*, neither will such an one
as hath meaner talents in speach, make
this doctrine and *Tradition* lesse; but since
Faith is but *one*, and the same; neither doth
he enlarge it, who is able to speake much
of it; nor that other diminish it, who
speakes lesse.

Tertullian shewes plainly, that who-
soeuer denyes any *one* doctrine of the
Church reiecteth all, for thus he sayeth
vpon occasion. *Valentinus* approueth *some*
things of the law and the Prophets; *some*
things he disaues; that is, he disallows
all, whilest he approues some. And the same

Tertullian, doth also elswhere, in the
same booke inferre, the truth of Catho-
licke doctrine, by the exacte *unity* there-
of, whilest he sayth after this manner,
Quid

De præ-
scrip. ad-
uer. Hæ-
ret.
Valenti-
nus &c.

De præ-
scrip. c.
3.
Cæterū
multos
&c.

Charity mistaken. Chap. 4. 29

Quod apud multos &c. That which is found to be one, amongst soe many, is not to be thought to haue crept in by error, but to haue bene recommended by Tradition.

S. Cirill Patriarche of Ierusalem, assigning reasons why the Church of Christ our Lord is called *Catholicke*, doth excellently giue this one, amongst the rest; *Quia docet Catholicè id est vniuersaliter, &c.* Because she teacheth *Catholicke*ly, that is to say, vniuersally, and without any defect or difference, all those doctrines, which ought to be knowne, concerning things either visible or invisible, celestiall or terrestriall.

S. Cyprian in his booke *de vnitae Ecclesie*, layeth thus, of the vniy of the Church. *The Church being stroken through by the light of our Lord* doth sende her beams throughout the whole world; but yet that light, which is cast so far abroad, is but one, and the same; she spreads her branches, ouer the whole earth after a plentifull manner; she extendes her flowing streames with greate abundance, & to a great distance; but yet is she one head and one roote, and one mother, who is fruitfull by such store of issue. The same Saint also, speaking of the sin of *Core, Dathan*, and *Abiron* implies that the one Church

Catech.
18.

*Ecclesia
Domini
lucce per-
fusa &c.*

Lib. 1.
Epist. 6.

30 *Charity mistaken.* Chap. 4.

Church must not only be entirely belieued, but followed also, in all her doctrines, and directions. For he saith that though *Core*, *Dathan* and *Abiron*, did belieue and worship *one* God, and liued in the same law, and religion with *Moses* and *Aaron*, yet because they deuided themselves from the rest by Schisme, resisting their gouernours and Priests, they were swallowed vp quick into hell.

S. Basil.
apud
Theo-
doret. l.
4. hist. c.
17.
Qui in
sacris
litteris
&c.

S. Basile puts such a value vpon the absolute integrity of all the whole Christian Doctrine, (which declares what he belieued concerning the necessity of *vnity* in the Church) as to expresse himselfe after this manner. *They who are Well instructed in holy Writ, permit not one syllable of diuine doctrine to be betrayed, or yeelded vp; but are Willing to embrace any kind of death, for the defence thereof, if neede require.* That man of God, had beene solicited by some to relent for a time, and to yeeld though it were but to a litle; he refused in such sort as you haue seene & he did it much disdaine to beattēted in that kind.

S. Gregory Nauzianzene speaking of Hereticks, who doe all breake the *vnity* of the Church; seemes yet to apprehend them to be worste of all, who whilest
in-

indeed they breake it, doe yet seeme to doe it least; because so they will hardliest be perceaued. And he deliuers himselfe in these words. *Nothing can be more dangerous, then those Heretikes, who when they runne swift through all the rest, doe yet with one word, as with some drop of poison, infect the true and sincere faith of our Lord.*

Greg.
Nazian.
Tract de
fide.
Nihil
pericu-
losius
&c.
Lib. A-
po. cont.
Ruff.
Propter
vnu &c.

S. Hierome shewes, that the vnity of the Church, and faith thereof, must be so perfect; as that for some one word or two, contrary to the same, many heresies haue been cast out of the Church. And S. Leo saith, that out of the Catholicke Church there is nothing pure, according to that of the Apostle; *Whatsoever is not of faith, is sinne:* and els where he saith also. *If it be not one, it is no faith at all.* Concerning this one Church, S. Augustine is also most expresse & cleere; For when the Donatists (saith he) calumniated the Catholickes, as affirming that there were two Churches; one vpon earth, which contained both the good and bad; and the other in heauen, which contained none but good: the Catholicks made them this answer. *That they did not make two Churches, but did only distinguish the two times of the Church, saying that the same One only Church was in one state now*

In Bre-
ui. col-
lat. col-
lat. dici
tertia.

32 *Charity mistaken.* Chap. 4.

now, and was hereafter, to be in another: that now, it had a mixture of euill men, but that hereafter, it should haue none: iust so, as there are not therefore two Christs, because once he could dye; and now he can dye no more. And thus the Catholickes refused that slander, which the Donatists had layed vpon the; exprefly shewing, what they had formerly layed; namely, that there was *but One, and the same holy Catholicke Church.* And to shewe moreouer by the iudgmēt of *S. Augustine*, that the Church, in her doctrine, was to be truly *One*; he spake thus of the *Donatists*, *Who called vpon the same God, preached the same gospell, sung the same Psalmes, had the same Baptisme, obserued the same Easter, and the like; In those things they were with me, yet not wholly with me; in Schisme not with me; in Heresie not with me; in many things with me; in a few not with me: but in regard they were not with me in a few, their being not with me in many could not helpe them.* Nay *S. Ireneus* (whom I named before) implies, not only, *That it is necessary for a true Christian Catholicke to differ in no one point of the doctrine of faith from other Christians; but he must withall not*
belicue

In expli-
catione
Psal. 54.

Lib. 2.
cap. 3.

Charity mistaken. Chap. 4. 33

beleene any thing after a different manner; that is to say, vpon a different *motiue*, from that, for which it is beleued by other Christians. But this point I shall touch hereafter. And for the present it may suffice to haue proued the necessitie of most perfect *unity* in the Church, and that indeede no reason can be giue, why if there be allowed any more true Churches then *One*, there should not be admitted, as well two thousand as two. So that now it remaynes for me, to shewe also by the iudgment of holy Scriptures, and Fathers, that out of this *One Church*, there is no saluation.

It is proued, both by holy scriptures, and Fathers, that out of One true Church of Christ our Lord no saluation is to be found.

CHAPTER V.

Since the Church of Christ our Lord, is so truly *One*, and but *only One*; it followes easily inough, that no saluation can be had out of this Church; and that euery heresy, or schisme, is sufficient to deprive any soule thereof. But yet ne-
C uerthe-

34 *Charity mislaken.* Chap. 5.

uerthelesse, to the end that men may be wholly left without excuse, or rather that they may be the better warned to take heede in time, of those miseries, which otherwise they are to feelee for all eternity; I will strengthen also this trueth by the authority of some few Scriptures and Fathers of the primitive Church. For so by degrees, it will easily and of it selfe appeare, that we Catholickes are not faulty in that, wherewith we are so much charged.

The Prophet Esay thus foretelles the quality and condicion of the then future Church of Christ our Lord and what shall become of them, who serue it not, *Cap. 60.* *Genus enim, & regnum, quod non seruerit tibi, peribit. That nation, and kingdome, which will not serue thee, shall perish.* And now if a whole nation and kingdome shall perish for not seruing, what shall become of those priuate miserable people, who blaspheme and rene it? The same Prophet sayth else where, to the same purpose, *Cap. 54.* *Omne vas &c. Every vessel or pot, which is framed against thee, shall not succede or proue well; and thou shalt iudge euery tongue resisting thee in iudgment.*

We haue seene already in the new Testa-

Charity mistaken. Chap. 5. 35

Testament (vpon another occasion to
prooue the vⁿity of the Church) that who-
soever obeyes not this *One Church* is by
the order of our blessed Lord himselſe,
to be held for no other then a *Pagan or*
Publican; that is to ſay for no better then
a meere Idolater in his Religion, and for
a moſt infamous and baſe perſon in his
conuerſation. And we may ſee now fur-
ther that *S. Paule, that veſſell of election*,
that man who had beene rapt to the
third heaven, add who had in his heart
ſuch a flaming furnace of Charity, as to
deſire to be made Anathema for the ſaluation
of his brethren, doth moſt abundantly
declare the wofull ſtate of all heretickes
and ſchiſmatickes. He requires men to
avoid an heretick if he reforme not himſelſe,
aſter one or two reproofes; and he names
Hæreticum hominem indefinitely, without
ſpecifying in particular, what his hereſie
may be, more or leſſe. He ſayth alſo, that
an Hereticke is condemned euen by his owne
iudgment. That their ſpeech is like a Cancer
whiche creepes and kills; That they attend
to the ſpirit of errour, and the Doctrine of
diuells; That they are hyppocrites, and lyers,
coueteous, arrogant, and blaſphemous; That
they take the apparance of piety vpon them

ad Tit. 3

36 *Charity mistaken.* Chap 5.

but yet renounce the vertue and substance hereof; That they are euer learning, but without attayning to the knowledge of truth; That as Iannes and Mambres resisted Moses so doe these also resist the truth; being corrupt in minde, and reprobates concerning the faith; but that they shall not preuaile, but their folly shalbe made manifest to al, as that of Iannes and Mambres was; That they haue itching eares, which they turne away from hearing the truth; And S. Iude saith they are dūbe Beasts, vnfruitfull trees, & wise dead, & rooted vp; cloudes without water & waues of a tempestuous sea, which beate themselves into the fōme of their owne confusion; for whom, the storme of eternal darknes is reserved; and that they are men who walke the way of Cain, and Baalam; and who perish in the contradiction of Core.

By all which kind of language a man may easily perceauē, how farre both the Apostle S. Paule, & S. Iude also, accounted them to be from saluation, whose haue deuided themselves from the Catholicke Church by heresie or schisme. And S. Paule sayth in cleere termes, That the workes of the flesh are manifest; which whosoever comits, shall not possesse the kingdom of God, Amongst which he reckons

Charity mistaken. Chap. 5. 37

expresly, contentions, emnities, dissensions, and Sects &c. which word *sects* in Latin, is *Heresie* in Greeke. Now if any one heresie be damnable; what shall they be, when they come in clusters? And if their soules be to be lost, who fall into emnity and contentions, without repenting themselves hereof; what shall become of those miserable creatures, who violate, maligne, and wound the whole mytical body of Christ our Lord, which is his Church?

As for the Fathers, they are as bright as day, in this point. *Tertullian* saith, *that if they be heretikes, they cannot be accounted Christians.* De præf. aduersus hæret

S. Cyprian is expresse, and large in this argument, and sayth thus. *Adulterari non potest Sponsa Christi &c.* Lib. 4. Epist. 2; & de unit. Eccl. The Spouse of Christ cannot be adulterated, she is incorrupt and chaste; she knowes one house, & purely conserues the Chastity of one bed-chamber. It is she who keeps vs for God; she sets them forth for his kingdome, whome she hath begotten. Whosoever is separated from the Church, and is ioyned to an adulteress; is separated also from those promises, which belonge to the Church; nor shall he arrive to the

38 *Charity mistaken.* Chap. 5.

ibid.

rewards of Christ, who forsakes the Church of Christ. He is an alien, he is a prophane person, and he is an enemy. He can no longer haue God for his Father, who hath not the Church for his Mother. If a man might haue escape drowning, without being in the Arck of Noe; he shall also be able to escape, who is out of the Church. He also saith thus afterwards. They cannot remaine with God, because they would not continue of one minde, in the Church of God. Though their bodies should be deliuered to be burnt in the fier, or that they should be deuoured by wild beasts, such a death would not be a Crown of faith but a punishment of perfidioulnes in them; nor would it be a glorious end of their vertue, but a destruction following vpon despair. Such a man may be killed, but cannot be crowned. Iust so doth he professe himselfe to be a Christian, as the diuell doth often falsely affirme himselfe to be Christ; according to what our Lord himselfe did forewarne, and tell vs thus, *Many will come in my name, saying I am the Christ, and they shall deceaue many.* But as he is not Christ, though he shall deceaue many, vnder the colour of that name;
so

Charity mistaken. Chap. 5. 39

so neither can that man be accompted a Christian, who remains not in his doctrine and faith. And in another place, he also saith, *Whosoever he be, and what kinde of man soever he be; he is no Christian, who is not in the Church of Christ.*

Quisquis
tue est
lib. 4.
Epist. 2.

The like or rather the very same words are vied by S. Augustine Sermon. 181. de rep. & elle where also he saith thus to certaine heretickes. How can you brag, that you hold fast the Faith, which our Lord left to his Apostles? would you haue men so blind and deafe, as not to heare, or read the gospell, where they may know what faith our Lord left to his Apostles concerning his Church? from which since you are denided, and separated, you doe no other thing, then rebell against the words, both of the *body*, and of the *head*; and yet, the while, you bragge, that you endure persecution for the *Sonne of man*, and for the faith, which he recommended to his Apostles. And the doth the Saint put himselfe to shew out of Scripture, *That this is that Church of Christ, which is spread ouer the whole World*, The same holy Father saith also, *No man cometh to saluation or life euerlasting who hath not Christ for his head; and no man can haue*

Symb.
ad Cate-
cum. c.
10.
Quo-
modo
vos eam
&c.
Lib. 2.
contra
Gaudent.
cap. 12.

De vnir.
Ecccl. Ad
ipsum
&c.

40 *Charity mistaken.* Chap. 5.

*Christ for his head, Who is not in his bodie,
Which is the Church, And els where hee*

Epi. 152.
quisquis
ab hac
&c.

*discourleth thus, Whosoever is separated
from the Catholicke Church, how laudably
soever he may conceaue himselfe to liue, yet
he shall not haue life; but the Wrath of God
remainesh vpon him, for this only crime of be-
ing seuered from the Society of Christ. And
to conclude (for asmuch as concernes S.
Augustines authority touching this point)
let this following speech of his be well
pondered, whereby it will appeare that
Cardinall Perron said well, when he
taught that the name Catholicke was, not
only a name of beliefe and faith, but of
Charity also and Communion, which who-
soever should want, would also want sal-
uation, though he were not wanting in
points of faith; let vs hearken to S. Augu-
stine who deliuers himselfe thus; Et ha-*

De fide
& Symb
cap. 10.

*retici &c. both Heretickes & Schismatickes
are wont to call their congregations by the
name of Churches: Heretickes violate Faith
by believing false things of God, and Schis-
matickes though they believe the same things
with vs, doe yet fly from fraternall Charity
by their wicked diuisions; And therefore nei-
ther doth the Hereticke belong to the Catho-
licke Church, because he loueth not God; nor*

the

Charity mistaken. Chap. 5. 41

the Schismaticke, because he loueth not his neighbour. For how (saith the Saint elsewhere) shall the Schismaticke be esteemed to be in Charity with his neighbour, who is out of Charity or Communion with the whole body of Christ, which is his Church.

Epist ad
Dam.

Saint Hierome writing to Pope Damasus, saith (not only of the Catholicke Church indifinitely, but denoting that to be the Romane) that that Church is the Arke, out of which whosoever liueth, shalbe drowned in the deluge, and that that Church is the house, out of which whosoever should eate the lambe, were a prophane person.

Lib. 4.
cap. 30.

Lactantius also sayeth thus; *Sola Ecclesia Catholica est, &c.* It is the Catholicke Church alone, which preserues the true worship of God, this is the fountaine of truth, this the house of faith, this the Temple of God; if any man either enter not into it, or depart out of it, he shall be deprived of the hope of saluation, and eternall life. No man must flatter himselfe with an obstinate kind of contention for the questions here, about saluation and life, which if it be not watchfully and diligently provided for, it will be extinct and lost.

Saint Fulgentius hath this dreadfull saying, wherewith I will conclude this point

42 *Charity mistaken.* Chap. 5.

point. *Firmissime tene &c.* be most firmly persuaded and haue not doubt at all but that euery *Hereticke* or *Schismaticke*, baptised in the name of the Father, and of the Sonne, and of the holy Ghost, if withall he be not a member of the *Catholicke Church* can by no meanes be saued, how great Almes soeuer he shall giue, yea and though he should shed his blood, for the name of Christ; For so long as the sinne either of *Heresie* or *Schisme* (which drawes men downe to death) shall remaine in any man; neither Baptisme, nor Almes, nor death endured for the name of Christ, can be of any benefit towards his saluation, who holds not fast the vnity of the *Catholicke Church*. And now by this we see what the holy Scriptures, and what the Fathers of the most primitiue time affirme concerning the vnseueablenesse of any man, who is not a member of that Church, which formerly hath beene so cleerely proued to be but *One*; Nor will I so much distrust either the attentio or discretio of my reader as to thinke that I neede presse this point any further. Soe that now in the next place it will only remaine to be considered and resolued;
 who

Charity mistaken. Chap. 5. 43
whether or no, both the Catholickes &
the Protestants cā be truly said to be parts
& mēbers of this *One* and the selfe same
Church? for if they can not, the case in
question is already iudged, and there
will be no colour of reason, why either
of vs should hereafter be charged with
want of Charity for affirming, that the o-
ther is not saueable without repentance
of his Religion.

CHAPTER VI.

*That both Catholickes and Protestantes can
not possibly be accounted to be of one and
the same Religion, Fayth
and Church.*

Hitherto I haue insisted vpon the for-
mer part of this maine discourse:
wherein I vnder tooke to shew (and doe
conceauē my selfe to haue cōplyed with
my word) that there is but one true Re-
ligion & one true Church; out of which
there is no saluation.

It will now remaine that I prooue the
second part of my vndertaking, which is
that both the Catholickes & Protestants,
can by noe meanes account themselues
to be professours of that one true Reli-
gion, and obedient Children to that one
true

44 *Charity mistaken.* Chap. 6.

true Church; whichſoeuer be that true Church, by the addreſſe & cōduſt whereof men may hope to ſaue their ſoules. For cleare demonstration whereof it will be fit, in the firſt place to ſhew, what that is, which makes a diuerſity in Religion; and without which men may ſtill be of the ſame Religion, though there be difference of opinion betweene them.

The very name of a Chriſtian Religiō, whereby Almighty God is to be worſhiped, implies a doctrine which muſt be beleiued, Sacraments which muſt be receaued, diſcipline which muſt be embraced, & Prelates or Gouvernours which muſt be obeyed: & therefore that which makes a Religiō to be entire, is the beleeſe of the ſame doctrine, and the participating of the ſame Sacraments, and obedience to the ſame diſcipline and Prelates or Gouvernours, ſo farre as men doe not obſtinately reieſt any part thereof, or reſuſe to ſubmit thereunto. Whoſoeuer doth this, and cōformes his interiour, by way of beleeſe, to the ſame doctrine and Sacramēts, and his exteriour, by way of obedience, to the ſayd Prelates and diſcipline, may iuſtly be held to be one of the ſame Religion: and whoſoeuer reſuterh

to

to do this, sayles of that.

But so also, on the other side, whensoever the Church hath not decided, & propounded, and commaunded a doctrine to be believed by her children, and hath not enioyned such a part of discipline to be embraced, a man (so that he commit no scandall in the manner of it) may varie both in the one and in the other, from other men, and may thinke and do, as he sees cause; without offending the vnity of Church, or incurring thereby the crime either of heresie or schisme, as I shall shew more at large afterwards vpon another occasion. It must therefore be considered *Whether Catholicks and Protestants be of one Church or not*; or rather it is to be seene: for indeed in this case men haue not so much neede of their wits, as of their eyes, for the resoluing of the question. But yet still to the end, that euen the weakest stomackes may be made strong inough to digest that morsell which is coming toward it, I will shew by seuerall arguments that we are farre from all possibility of passing for professors of the same Religion, & for members of the same Church, so long as we continue as we are.

For

46 *Charity mistaken.* Chap. 6.

For who perceaues not at the first sight, that we resolutely differ from one another, in the prime and maine points of Christian Religion? We embrace not all the same *Scriptures*; we differ about no fewer then *five Sacraments* of seauen, which Catholickes belieue with all reuerence, and they reiect wi hall contempt. Yea and euen concerning those two, in the receiuing whereof we both agree, namely *the Sacrament Baptisme* & of the *Communion*, there are so many differences and debates amongst vs about the necessity of of the one, and the reall presence of our Lord in the other; that vpon the matter we can be thought but to agree in words.

We differ about the authority of *all traditions vnwritten*, which is the very foundation of our beliete of the *holy Scripture* it selfe; and consequently, of all the other greatest points. We differ about *the Primacie of S. Peter*, and his succellours; yea and about *the infailibility of generall Councells*; and so therefore about *the supreme iudge on earth of all our controuersies in Religion*. We differ, about *the iustification of soules*, and the value which the death and grace of Christ our Lord hath imparted to *the Workes* of the children of God

God. We differ in a world of particulars, about *the article of holy Catholicke Church*, and namely whether it must alwayes be visible or noe euen, to the eyes of men; and whether it must alwayes be free frō error and fallibility. We differ about the *Communion of Saints*, & whether we may either *pray for the who are in Purgatory*, or to *the who are in heauen*. And we differ not only about these, and many other most importāt points, as mē who ar ready to relinquish their opiniōs, if they be cōmāded; but we ar on both sides resolved to persist; though both the Catholicke Church in her counsells, and the Protestants in their severall *Confessions*, haue declared that their owne opinions are true, and the contrary false: and though we on the one side haue cast excommunication vpon the new deniers of those doctrines of ours, which we haue receaued frō Christ our Lord, & his Apostles; and they on the other, haue filled their parts of the world, which scurrill & blasphemous inuestiues against thole sayd Doctrines of ours; and haue taken vpon themselves to be the reformers of the Church, though without either ordinary mission, or miracles; and to be true publishers

48 *Charity mistaken.* Chap. 6.

blissers of the gospell, and euen the very illuminatours of the world.

And now therefore let that be considered once for all, which hath formerly ben shewed, about the stile of holy Scripture & Fathers, which speake those said things of *Heresies and Hereticks*, without specifying in particular, what they are. And let it also be called to minde, what *Catalogues* the Fathers of the Primitive Church, haue made of *heresies*, whereof many (abstracting frō the pride and disobedience, which thereby is committed against the Church) are neither of so great importance in themselves, or at least not great at all, in respect of those many most important Articles, which are mutually affirmed or denied betwene the Protestants and vs. For what imported it all, that some were so foolish, as to hold al men bound by Scripture to put of their shoes when they prayed: & yet *S. Augustine* cited them for hereticks in his Catalogue. But the pride wherewith they presumed to abuse Scripture, and to impose such a fond law vpon mens cōsciences & a resolutiō not to leaue it, when they were commaunded by the Church, was that which made it *heresy* in them

Charity mistaken. Chap. 6. 49

them, Or what Article of the Creede? or what book of Scripture? or what sacramēt of the Church, did the *Quartodecimans* deny; or what errour did they introduce, but only the celebrating of Easter at another time, then was ordained by the Church? and yet for this doth S. *Austin* iaroll them in the rancke of heretickes. & the same I might exemplifie in many other particulars.

Presumption and pride, which is expressed by choosing, & obstinately maintaining of any doctrine or discipline, contrary to the iudgment and commaundement of the Catholicke Church; and by refusing to submit therein to the same Church; is that wherein the very life & spirit, of *Schisme and Heresie* doth consist.

And the question is not here, whether the point, vpon which the *Schisme* or *heresie* is grounded, be in it selfe of so great importance yea or no? but whether there be in the hearte of any priuate man or men, such a diabolically degree of obstinacy and pride, as to preferre their owne sence and iudgment, in things belonging to the faith and worship of our Lord God, before the resolution and direction of his holy Catholicke Church,

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which

50 *Charity mistaken.* Chap. 6.

which is his spouse, his kingdome, his house, his Sanctuary and his citty, which was made the treasurehouse of grace, the foundation and pillar of truth, the depository of the holy Ghost, and the heire of most faithfull and firme promises, that *euē the gates and power of Hell is selfe should neuer be able to preuaile against it.* And now I say, if there be found such a sinne as this in the soule of man, as to preferre his owne poore dictamens before the decrees of this Church, it is so very enormous, so barbarous, so wholly out of the way of al Religion, of reason, of nature, and euē of common sense; & it sauiours of such a spirituall and infernall presumption (so much the more cordially to be first lamented, and then detested, because it is cloaked vnder the collour of *the gospell, and Christian liberty*, and I know not what of that kind) that really it can deserue no other place or degree of punishment, then Hell is selfe.

And now that all this is true; namely that heresie cōsistes not in the material beliefe of a false doctrine (for the contrary thereof perhaps, was not sufficiently propounded to be believed) but in the disobedience

Charity mistaken. Chap. 6. 51

obedience to the Church, after it is proposed, that famous example of *S. Cyprian* and the *Donatists* may serue for proofe. For *S. Cyprian* was of the first who fell vpon the doctrine of rebaptization of such as had beene baptized by Hereticks; and the *Donatists* afterward succeeded in the same. But in *S. Cyprian* it was but error, because the Church of his time, had not absolutely condemned it; but growing after to condemned, in the *Donatists* time; it was Heresie in them not to forsake it. Which drew *Vincentius Lirinensis* to make this exclamation, *O admirable change of things! the authours of an opinion are held Catholics; and the followers of the selfesame, are iudged hereticks.* And *S. Cyprian* himselfe declares the same in substance, vpon a like occasion concerning others. For when one inquired of him, what that erroneous doctrine was, which *Novatianus* the schismatick had taught; his answer to his friend was directly this. *Thou must know that we should not be curious what that doctrine is which he teaches, since he is out of the Church; teachinge clearly thereby, that not the quality of the doctrine, but the pride of the man, is that which makes the hereticke.*

Da

And

52 *Charity mistaken.* Chap. 6.

And in deede if this were not the rule, whereby *heresies* and *schismes* must be knowne, it were impossible to conclude what were an *heresie* or a *schisme*; and so also there should fall out to be no *heresie* in effect at all, which might not be compatible with saluation. Now this opinion, is not only contrary to the current of holy Scriptures and Fathers, and to the beliefe and practise of the Catholicke Church of all ages; but euen of the Protestants themselves, who condemne not only vs, but one an another also as is abundantly shewed the Authour of the Protestants Apologie, &c. for the Roman Church and especially in the
fol. 408. place cited in the Margine; where he cites Luther expressly saying thus. *We seriously censure the Zuinglians, and all the Sacramentaries, for hereticks, and as alienated from the Church of God. And I protest before God and the World, that I agree not with them, nor euer will: but will haue my hād cleere from the blood of those sheepe, which these hereticks drine from Christ, deceaue and kill.* And againe, in the same place, *Cursed be the Charity, and concord of Sacramentaries for euer, and euer, so all eternity.* And a litle before his death, he
pro-

Charity mistaken. Chap. 6. 53

protesteth saying : I hauing now one of my feete in the graue, Will carry this testimony and glory. to the tribunall of God; That I Will with all my heart condemne and eschew Carlostadius, Zuinglius, Oecolampadius, & their disciples ; nor Will haue familiarity with any of them neither by letter, writing, words, nor deedes, accordingly as the Lord hath commaunded : Thus he sayth with very much more to the same effect. And to make this yet more euident by the like testimonies of the Zuinglians, & Calvinists: the Tigurine Diuines say thus; Nos, *condemnatam & execrabilem vocat sectam &c.* Luther calls vs a damnable and execrable sect; but let him looke, that he declare not himselfe an Archheretick ; since he Will not nor cannot haue any society with those that confesse Christ. But how marvellously doth Luther here bewray himselfe with his deuells? What filthy words doth he vse? & such as are replenished with all the deuells in helle For he sayth that the deuell dwelleth both now and euer, in the Zuinglians ; and that they haue a blasphemous brest, insathanized, persathanized, and supersathanized; and that they haue besides, a most vaine mouth, ouer which Sathan beareth rule, being infused, persused and transfused into the

54 *Charity mistaken.* Chap. 6.

same. Did euer man heare such speeches passe
frō a furious duell himselfe? In so much as
Zuinglius sayth of him, Behold how *Sathā*
doth endeaunour wholly to possesse this man.
And *Oecolampadius* also forewarnes *Luther*,
least being puffed vp by arrogācy & pride
he be seduced by *Sathā*. Wherunto might be
added sundry other like testimonies. This
contention betweene *Luther* and his
followers on the one party, and the
Zuinglians or Calvinists on the other,
is yet further testified, not only by the
almost infinite writings of on against an
other yet daily encreasing; but also by
the knowne mutuall prosc̄ription or ba-
nishment of ech other, from their feue-
rall territories or dominions. So farre
were they from reputing one another for
members of one and the same Church.
Thus farre goe the words of the layd A-
pologie, where you shall finde the places
both of *Luther* and *Zuinglius*, and *Oeco-
lampadius*, and the *Tigurine* diuines, ex-
actly cited.

Heare also further, what *Nicolaus
Gallus* saith (who was an eminent Mi-
nister at *Ratisbone*) of the difference a-
mongst the Protestants themselves.

In The. *Non sunt leu. s* &c, The differences which are
amongst

Charity mistaken. Chap. 6. 55

amongst vs, be not light, nor concerning light ^{lib. &} matters; but about the greatest Articles of ^{Hypo-} of Christian Doctrine; of the Law, and the ^{thes.} Gospell; of iustification and good works; of the Sacraments, an' vse of ceremonies. Heare also what Conradus Schlussenburgus another famous Lutheran Protestant sayth, in the very Title of his booke against the Calvinists, *Theologia Calvinistica libri tres &c.* Three bookes concerning Calvin's diuinity, wherein it is shewed as in a Table to the eye, out of two hundred & thre and twenty publicke Writers of the Sacramentaries (With particular setting downe the pages, the words, & the names of the authors) that the said Sacramentaries haue no true belief of almost any Article of Christian Faith. This booke was printed at Franckford in the yeare 1594. Reade also but the very Title of two of Grauerus his bookes (who was a famous professour of Lutheranism; the one is this; *Absurda absurdiorū absurdissima, Calvinistica absurda.* The absurd & most absurd doctrines & Calvin &c. and the other, *Bellum Ioannis Caluini & Iesu Christi*, printed 1598. The warre of Iohn Calvin against Iesus Christ. And lastly, doe but read this Title of booke writtē by Ægidius Hunnius, who

56 *Charity mistaken.* Chap. 6.

was a most famous Lutheran, and succeeded next to *Luther* himselfe in possessing his Chaire at Wittenberge. The Title is this *Ægidij Hunnij Calvinus Iudeus* *rans id est, &c.* Calvin playing the Jew; that is to say, A discovery made by *Ægidius Hunnius*, of the Jewish Interpretations and corruptions, whereby *Iohn Calvin*, bath not bene afrayde, to corrupt (after a detestable manner) most illustrious places, and testimonies of holy Scripture concerning the glorious Trinity, the Deity of Christ, & of the holy Ghost; and especially of predictions of the Prophets touching the coming of the Messias, his Nativity, Passion, Resurrection, Ascension, & sitting at the right hand of God. Printed at Wittenberge in the yeare 1592.

I forbear both to presse this euidence, & I will no further seeke to prooue by way of Authority, that both Catholicks and Protestants are not lauable, as not being to be accounted, to be of one and the same Church and Religion, no nor yet euen the Lutherans and Calvinists. For in a word, that reason strikes euen at the roote, which is drawen from the nature & propriety of faith it selfe. And euen that alone, if it be well considered, will vnaniwerably conuince, not only
that

that they are of differēt faith & Church, who differ in so many Articles of so great moment, as these wherein we professe ourelues to disagree: but that they also, who differ in any one single point, which is propounded and commanded by the Catholicke Church: yea and more ouer, that they who differ not in any points at all, if yet they assent not, vpon the only true infallible ground, which is (as hath bene said) the reuelation of Almighty God, and the Proposition and Direction of the said Catholicke Church; not only haue the selfe same faith, with that Church; but that they haue no supernaturall and true faith at all, euen of those other doctrines, which they most earnestly thinke themselves to imbrace; and consequently that it is wholly impossible for them to be saued, if they dye impenitent.

The reason whereof is excellently deliuered by *S. Thomas*, and many other diuines who vnaunswerably prooue, that whosoever belieues not the whole corps of Christian Doctrine, hath no true *supernaturall faith* at all, and doth not rightly belicue any one Article thereof. He may haue a kinde of *materiall faith*,
con-

58 *Charity mistaken.* Chap. 6.

concerning those articles, to which he giues assent, but not a certaine and true and supernaturall faith, vnles he belieue them vpon the right grounde thereof; which is, *The speech, or reuelation of Almighty God, propounded and commaunded to be believed by the Catholicke Church.* For example, if I should belieue, that Christ our Lord dyed for the sins of the world, either because I had onely read it in some learned booke; or in regard that I had ben told so by some friend, whom I much esteemed and loued; or else because I thought it likely, in respect of some congruity thereof to other things; or finally vpon any other humane and fallible motiue whatsoever; it is cleare that I could haue no supernaturall faith at all, euen concerning that one single article of Catholicke doctrine. And the same is to be said of the rest, whether they be many or few, great or small. And the vndoubted reason hereof is, because I giue not my firme assent to it vpon the only true infallible motiue, which is the reuelation of God, & the proposition of his Church. For whatsoever is lesse then this, cannot erect and qualifie an act of *supernaturall faith*, with must be absolutely vndoubted and

and certaine; and otherwise it is noe true faith at all, but opinion and perswasion, or humane beliefe. He therefore with belieues not euery particular Article of Catholicke Doctrine, which is reuealed and propounded by Almighty God and his Church, doth no assent eue to any one of them, which he belieues, vpon the sayd only true and infallible motine. For if he did, he would as certainly, or rather indeede could not choose, but as willingly belieue all the rest, since they all come recomended to him by the same Authority. And now if there be truth in this, which indeed cannot be called into any question, the Catholikes and Protestants are farre inough from being of one faith and Church; since it is demonstrated that besides the maine differēces, which runne betweene vs, either they or we haue not really any true and supernaturall faith at all of any one doctrine of the Church, wherein yet we seeme to consent together. For as *Turkes* and *Mores* who belieue in *God the Father*, haue yet no true supernaturall faith euen of that one single Article, nor the *Iewes* of any thing contained euen in the *old Testaments*; so neither hath any *hereticke*,

60 *Charity mistaken.* Chap. 6.

ticke, of any thing contained either, in the *old or new*; since they all resemble one another in this, that whatsoever they believe, it is not done vpon that motiue, which only can make an act of true and supernaturall faith.

And thus it shall suffice me to haue proued (according to the maine proiect of this discourse) that *there is but one true faith, which is the foundation of the only one true Religion, which is exercised in one only true Church, wherewith Christians are bound to communicate; and that out of this Church, there is no saluation to be found; and lastly that both Catholicks and Protestants can by no meanes be accounted for members of one and the same true Church of Christ our Lord.*

But Protestants (*Qui nolunt intelligere vt bene agant*) though their reason tell them that al this is true, do yet find their Religion to be so vnsoundly built, that they can hardly be drawne to an acknowledgment thereof. And therefore they are wont to say, that such *vnity of faith*, as this whereof we haue spoken, is a kind of impracticable thing in this life; that the holy Scripture speaking thereof is not to be vnderstood in such a rigid sense;

Charity mistaken. Chap. 6. 61

sense ; that the Fathers of the primitive Church, were too precise that way; that their discourse of this kind was metaphysicall; and that saluation is no so hard to be obtained; but that there is roome enough in heauen for both Religions. And finally they obiekt , that there is no such exact *vnity* as I haue her described, even amongst vs Catholickes ; and that themselves maintaine a sufficiency of vnity in faith, both with the Fathers of the primitive Church , and with their owne fellow brethren the Lutheranes ; yea & some moreouer will be so courteous, as to professe that they agree, even with vs moderne Papists , in all *Fundamentall points of faith*. But I will consider in the next chapter , both how little reason they haue in what they obiekt herein against vs ; and in what also they alleadge for themselves.

CHAP.

The auoiding of three obiections, Which they make against vs, to disproue our vnitie in faith amongst our selues; and of a fourth allegation, whereby they would shew that they hold as much vnitie betw to the Lutherans, and euen wth vs Catholiques at this day, as they are bound to maintaine.

CHAPTER VII.

THey first strine to impeach our *vnity* in faith, by objecting that variety of opiniōs in some points which they find by our books, to be amongst vs; whereby they would inferre, that there is also amongst vs a diuersity of beliefe and faith; and there is nothing more vsuall with them then this discourse. But the answer is shortly and clerely this. That wherefoeuer they find our Doctours to be of a contrary opiniō, they shall also find those points in question, not be haue bene defined by the Church; but left at liberty to be debated and disputed, as men iee cause. Such are a world of difficultyes betwene the *Thomists* and *Scotists*; *de auxilijs*, betwene the *Dominicans* and the
that

Charity mistaken. Chap. 6: 63

Iesuites; wherein either side defends that which they take to be the truth, opposing the contrary opinion, by all the arguments that occur. And both sides, the while, are resolved, & ready to submit, to the iudgmēt & definitiō of the Church whensoever it shall be declared; so *captivating their vnderstanding to the obediēce of faith, as the Apostle exhorts.* And in the meane time, *they preserve the spirit of charity, in the bond of peace.* If our aduerlaries could shew that they erected *Altare contra altare*, or that they were resolved not to obey to the definition of the Church, when it were declared; they should haue reason on their side: but otherwise they are either very ignorant, or els full of malice, who make this objection. And let them either shew, what Iesuite and Dominican breakes communion with on another, or els betake themselves to some better prooffes.

The next objection is yet more stupid than the former; and I wonder how *Caluus* rage against the Church could put him so farre out of his wits, as that he would ever take it into his mouth. For it is he, who (being pricked by our noting their want of vnity towards their fel-

64 *Charity mistaken.* Chap. 7.

fellow brethren) thinkes to retort it backe vpon vs, by saying that we are not in case, to obiekt any such thing against them; forasmuch as that forsooth, we haue as many sects amongst vs, as we haue seuerall Orders of Religious men; and then he rekons vp *Benedictans, Carmelites, Dominicans, Franciscans,* & whom els he will. Wicked man, who well knowe, that no one of those holy Orders, doth differ in any one point of doctrine from any of the rest, & are so farre from breaking commnion with them, as that still they *preuent one another in all honour and good respects*, according to the aduice of the *Blessed Apostle*; and much more do they exhibite all possible reuerence and obedience to the same Church, and the Prelates thereof. The difference which indeede raignes amongst them, is who shal strip themselues soonest of all earthly incombrance, and so fly the faster to heauen. They haue seuerall *Rules* indeed which were framed by their seuerall *Founders*, those men of God; whereby they might the better direct their course to this iourneyes end, according to those seuerall spirits which our Lord imparts to seueral persons. For though any man
of

Charity mistaken. Chap. 7. 65

may be good in any lawfull state of life, but especially in some holy Order of Religion; yet because men are not only of severall constitutions in body, but of as severall dispositions also in minde; and that some are apter for contemplation, others for a more active life; some for corporall austerities, others for mentall reflections and mortifications; some for catechising, preaching and confessing, others for silence and recollectiō; *Ut omnis spiritus laudent Dominum*, it was most agreeable to the sweete providence of Almighty God, to inspire his eminent servants with severall spirits, who might erect severall Orders at severall times, which severall natures might affect, and to apply themselves to God, both more cheerfully & more fruitfully therein; especially if they conserve that spirit, with which the Order was first indued. And as wel & wisely might *Caluin* have confessed a difference of Religion amongst themselves because some men weare gownes & others cloakes; ~~and~~ have argued a disunion amongst our Religious men, because of their difference in habit or diet, either from other Orders, or else from secular people.

I heare them also make a third ob-

E iection

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iection, against our unity in points of faith; in regard of the difference betweene our learned and vnlearned men; for in consequence thereof they say, that some one of vs belieues incomparably more, then an other. For the clearing of this point I will open a certaine distinction, the subiect whereof they are wont to lay to our charge as a crime: but if they lend me a litle patience, the same will serue them for a light, to let them see that theselues are out of the way.

This distinction, is of *Explicite* and *Implicit* faith. A man is sayd to haue *Explicite faith* of any Article or doctrine, when he hath heard it particularly propounded to him, and hath some particular knowledge thereof, and giues particular assent thereunto. But as for *Implicit* faith of any Article or doctrine, a man is then sayd to haue it, when he belieues that concerning it, which the Church teaches them *explicitly*, who are capable thereof; although for his owne part, he haue not perhaps so much as heard of it in particular; or if he did, he hath forgot it; or if he remember it, he hath not capacity inough to apprehend, or vnderstand it. But howsoeuer (as I sayd) he is
reloved

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resolved to believe both of that and all things else, as the Church teaches; & will give an *Explicite consent* to it, whē he shal be informed thereof, & be made able to vnderstand it; & hath this firme resolutiō, that he will neuer hold he cōtrary either of that, or of any other thing, which they Church shal require him to believe.

This I say is our doctrine concerning *Explicite* and *Implicite faith*, and I dare confidently affirme, that whosoever considers the same indifferently, and with a resolution to receave satisfaction if there be cause, and not to be still cauilling, whether there be cause or noe; will confesse, that not only the doctrine of *Explicite* and *Implicite faith*, doth not only not impeach our *unity* in believe, in regard that some mē believe somethings more *Explicitely*, then others do; but that, if it were possible to abolish this doctrine (which indeed it is impossible to do, because it is rather deliuered vs by the voice of nature it selfe; which hath ordained a different capacity in the mindes of men) it would be wholly impossible to maintaine any Church in any *unity* of faith at all. For example; will any man amōgst them be so absurd, as to cōceiue

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that any plough man, or Trades man, or silly Woman, doth believe the same things *Explicitely*, concerning *Origmall sinne*, or the relation which runnes *betweene free Will and grace*, and a hundred other questions of this nature, which may be *Explicitly* believed by some principall Doctour of divinity amongst them, who have particularly studied these questions? And if they confesse they cannot, will they be content that we shall inferre thereby, that there is no *unity of faith* maintained amongst them? Infalibly they will not: and therefore it is but reason, that they measure, as they would be measured to; and that they acknowledge that if dissension in point of faith, could depend vpon the *Explicitenesse* or *Implicitenesse* of a mans believing severall doctrines, there would be, in effect, as many severall faithes, amongst vnlearned Christians, as there are severall capacities. For as much as we can hardly finde, two such men, whereof the one believes iust as much *Explicitely* and no more, then the other doth; because the notice, and the attention, and the capacity, and the memory, and the profession, is ever in effect more or lesse in one, then in another, and

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and according to the more or lesse of these circumstance , will the Articles *Explicitely* beleived be either more or lesse. The truth concerning this particular holds not only in the Catholicke Church, but in all congregations which professe any Religion whatsoever, consisting of severall Articles & parts. They who are learned and have eminent endowments of nature , and apply themselves with particular industry, must ever believe *Explicitely* more points of their Religion, whatsoever it be; and those others who are of contraries qualities, must believe *Explicitely* fewer points. And this is also clear, that the more points of any Religion, which a man believes *Explicitely*, the fewer doth he leave himselfe to believe *Implicitely*; and so on the contrary side, the more he believes *Implicitely*, he reaches so much the fewer with an *Explicite faith*. He may & must believe all the Articles, and Doctrines of his Religion, with a true, entire, most certaine and supernatural faith; but that he should believe them all with an *Explicite faith*, is neither necessary, nor possible. But by believing as much as he can with an *Explicite faith* , and what

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he can not, with an *Implicite*; a Cardinal Bellarmine, and a Collier; nay the simplest Catholicke woman in the whole world, and the most glorious Mother of God, if she liued still on earth, should be absolutely & fully of the selfe same Religion & faith with one another. So that the sword of our aduersaries prooues a buckler to vs; and that obiection which they make to disproue our *vnity in faith*, (vnder which they would both shelter their weaknes, when we iustly obiect their departure from the Church against the; & also authorize their malice, when they haue a minde to cast the scandall of affected ignorance vpon vs) prooues a foundation to vs of that truth, which shewes how our vnity is made perfect.

These are the three obiections, which Protestants are wont to make against our vnity in point of faith. And now there remains an allegation or argument whereby they procure to defend themselves against our obiection, that they want vnity amongst themselves. For in vertue hereof they affirme, that they ought not to be held in disunion, either with the Fathers of the primitiue Church, or which the Lutherans or such other fellow

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low ghoſpellers of theirs at this day, or indeed euen with vs Catholickes; if things, as they ſay, may be conſidered with moderation; and all this they take to be ſecured, by diſtinguiſhing points of faith, into *Fundamentall* and *not Fundamentall*; and then by ſaying that they agree both with the Fathers, and Lutheranes, and ſometimes (of their curteſie) euen with vs, in all *fundamentall points of faith*, and that they differ but in points *not fundamentall*. It is a matter of great moment, that this particular conceit be carefully ſifted and diſcouered; and therefore I wil aſke leaue that the next Chapter may be ſpent about it.

That Proteſtants haue no reaſon in alleadging the diſtinction of fundamentall, & not fundamentall points of faith; as intending to prooue thereby, that they are in vinity with the Fathers of the Primitiue Church, of their ſeliow Brethren the Lutherans, yea and ſome times with Catholickes at this day.

CHAPTER VIII.

Both *Luther* and *Caluin*, & their next diſciples, yea and many Proteſtants

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stants also of these dayes, haue familiarly in their sermons, and no lesse frequently in their bookes, taken liberty, with euery pennfull of incke to dash as it were damnation into our eyes; and directly to affirme, that they departed frō the Communion of the *Church of Rome*, because forsooth they found it to be *the seate of Antichrist, the Synagogue of Satan, the very Center of superstition and Idolatry*; and finally, that bloody tyrant, which exercised all imaginable cruelty against the Saints of God for many ages, and which poisoned the world with false & prophanes doctrines, of extreme dishonour vnto Almighty God. And indeede with what collour could certaine single, base, and filthie men haue presumed to depart frō the visible Catholicke Church of Christ our Lord, and to erect their conuenticles as they did, if they had not at least professed, that they could not finde saluation there? For if they had said that they might haue found it there, they could not so much as haue pretended to iustifie their departure from thence. But yet neuerthelesse, now that many moderne Protestants haue beene taught by time, that the straits, into which they

they fall, are great by protesting against our saluatiō in that kind, they haue been content now and then, to desire better quarter at our hands; and to affirme that the differences betweene them and vs, concerne not the fundamentall points of faith, but only such as are not fundamentall; that therefore for their parts, they hold we may be saued, if we leade good liues in our Religion: and that they desire the like attestation of vs for them; and thas it is but tyranny and cruelty in the Catholicke Romane Church, which keepes from allowing it; since vpon the matter, the Religions of vs both are the same, & the Churches in effect the same. And this is that, which lightens, as they thinke, our chardge of them; and still keepes theirs heavy vpon vs, as being vncharitable in not allowing them saluation.

This discourse of theirs, and their standing so much vpon fundamentall points of faith, in the sense which they vse, is a mere Chimera: but it is frequented by them, through a high kind of craft. For though it be most true, that some doctrines are in themselves of farre more importance, then some others; be-
cause

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cause the knowledge thereof, may be necessary for the performance of some duty which is required at our hands; or else because they may containe the very heads and first grounds of Christianity, more then others doe; and therefore doe exact a more explicate beleefe at the hands of Christians, and consequently may be accounted in some respects more fundamentall: yet so, on the other side, there is no doctrine at all concerning Religio, the beleefe whereof is not fundamentall to my salvation, if the Catholicke Church, which is the spouse of Christ our Lord, propound and commande me to beleue it. For there is no error in faith, which may not be made damnable by the manner of holding it, when it is done so obstinately, as that in defence thereof, a man denies the authority of the Catholike Church.

This is vnantwereably prooued by the meere Catalogues of heresies, which haue been made by seuerall Fathers of the primitiue Church, and especially by *S. Austin*, in his treatise *ad Quod vult Deū*; which I haue toucht before, and which I earnestly exhort my reader to peruse at large. For therein he noteth diuerse,
which

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which consist but of single erroneous doctrines, and they of little importance in themselves, as was declared in a former chapter. But yet for as much as they were obstinately embraced, they were there declared to be so fundamentall, as that he was noe Christian Catholicke, who believed any one of them; yea or who should afterward believe any other, which might chaunce to be condemned by the Catholicke Church.

Looke backe vpon the example of *S. Cyprian* in the 6. chapter: for there you will find, that the selfe same doctrine of Rebaptization, which was not fundamentall to him, in regard that the Church had not then defined it; the same, I say, was fundamentall afterward to the Donatistes and made them Heretickes, because then it was defined, and yet still maintained by them. Looke backe to see in the same place, what the nature of true faith is: which is not only, that it be absolutely entire in it selfe; but that the meanes of propounding the Articles thereof be also both certaine, and absolutely infallible: or else there will be no faith at all. See also in the same Chapter, where the forme and spirit of heresie is found

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found to consist in the pride and disobedience, wherewith any doctrine or discipline of the Church is disobeyed; and then withall cast an eye vpon that, which you may find in the fift Chapter of this discourse, about the iudgment, which is pronounced there, both by Scriptures & Fathers about the vnlaueablenes of any soule, which is guilty of the least heresie, or schisme and separation from the one and only true Church of Christ our Lord. For by this meanes it will appeare most evidently, that the distinction of Faith, into *Fundamentall* and *not Fundamentall* points (to the purpose of permitting it in a mans liberty to leaue any one of them vnbeliened, without prejudice to saluation) is both friuolous, dangerous, and vterly false: and so I shali be excused from growing into length by making vnnecessary repetitions, which I am most carefull to auoid.

But in the meane time, I should be glad to know, of the authours of this distinction, what points of their faith, which are controuerted either betweene them or vs, or betweene the Lutherans and them, are fundamentall, and which are not fundamentall? The very nature of
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the words seeme to shewe ; that a fundamentall point of faith, is such an one as is most necessarily to be believed; and that whosoever believes it not, cannot be saved . And that so also on the other side, a man may take his liberty, either to believe as he sees cause, or not to believe any doctrine, which is not fundamentall, without incurring the sentence of damnation . Vpon this it followes, that there is nothing in all Christian Religion, which according to their groundes it imports a man more exactly to learne, then what is fundamentall and what not ; nor which it more imports the Doctours and guides of the Protestant Church to make knowne to all that people, which they pretend to guide in the way of saluation . And yet neuerthelesse, there is absolutely no one thing, which hath beene so frequently & importunately desired , as that they would giue in, some exact list or Catalogue of all, and the only fundamentall points of faith : and yet is there no one thing, wherein we are so litle satisfied, and which vpon the matter, they doe so absolutely refuse. And yet (as hath beene here expressed) if according to their
groundes

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groundes a man should faile of belieue
ing any one fundamentall point of faith,
bv his not knowing (through their fault)
that the point, which he believed not
was fundamentall, he must be sure to
perish and that for euer.

But the Protestants are wise inough
in their owne waye, and well they know
what they do, in order to their owne
ends, both when they frame the distinc-
tion of fundamentall and not fundamē-
tall points of faith; and when also they
refuse to giue in a Catalogue of which is
which. For by making first the distin-
ction, and then by concealing the parti-
culars contained vnder the branches
thereof, they saue themselues harmeles
amongst ignorant people, from being cō-
uinced to be of a different Commnion
and Religion, both from the Fathers of
the primitive Church, on the one side;
and from their fellow sectaries of this
age, on the other. Whereby they gaine
a kind of reputation with their vulgar
auditours and readers, as if they main-
tained a sufficiency of vnity with both.

Whereas if either they framed not
the distinction of *fundamentall* at all, or
elie would clearly let men know which
points

points alone were *fundamentall*; then this would followe. That whensoever we should conuince them of any particular doctrine, which is denied by them, and which yet was believed by the ancient Fathers, they would be obliged to professe, that either that point was not *fundamentall*, which would disable them from rayling at vs for believing the same; or else that the Fathers were of a different Religion in *fundamentall* points from them; and that in their opinion, those very Fathers could not be saved; which would put them to much preiudice another way. And so vpon the same reason, they would also either be forced to renounce the cōmunion of the Lutherāns, if they were found to differ from the in *fundamentall* points of faith; or else to avowe expressely, that those points, which they believed differently from them, were not *fundamentall*, which would be of no lesse danger and disreputation to them.

But now, when we vrge them (for example sake) with the doctrine of praying to Saints, of prayer for the dead, or the like, out of the ancient Fathers; & that once we bring them from denying
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doctrine, which yet they will be sure to confesse as cautelously as they can; they then tell vs streight, that those Fathers were but men, and had their errors. We aske them then, if those errors depriue them of saluation? They say noe; because those points forsooth, were not *fundamentall*: and thus, as hath bene said, they will seeme to keepe a kinde of quarter with the Fathers. In the selfe same manner when we vrge them in the name of Lutherans, with the Reall Presence of of the body of our Lord in the Blessed Sacrament of the Altar, or with their casting the Epistle of *S. Iames* and diuerse others out of the Canon of holy Scripture; by their forbearing to avowe and declare that these points of Religion are *fundamentall*, they goe inuisible to the eyes of simple people; and still make a shift to seeme to be in vnity with the Lutherans; when yet the world knowes and we haue seene, that Luther himselfe declared them directly to be heretickes.

Not only, doth this distinction of their doctrines into *fundamentall* and not *fundamentall* saue their credits amongst weake mē, by making them belieue that they ioyne in vnity of faith, both with
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the Fathers of the primitiue Church, and Lutherans; but they enable themselves also thereby, to affirme (with some very little shewe of colour, though it haue no truth at all) that they haue had a continuall visible Church in all the ages since Christ our Lord; without being so easily detected to the contrary. And their way is this. When they are prest by vs to shew a continuall visible Church of their Religion, (which they know well inough that they are not able to produce) those aduersaries of ours, who are of any ingenuity at all, are wont clearely to confesse, that indeede they haue had no continuall visible Church. But so also they declare, that there is no necessity at all that the Church must haue bene continually visible to the eyes of men. The rest, who see how absurde this doctrine is, say that indeede there must alwayes haue bene a visible Church; but then againe they subdiuide themselves in that opinion. For some fewe of them affirme (when they are vrged by vs to shewe that visible Church of theirs) that theirs, and ours, do make but one true Church; and so in shewing the visibility of ours, they doe withall (as they say)

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shewe their owne to haue beene visible. And these men treade in this way, because they well know, that no other Church but ours can indeed be shewed to haue beene visible through all ages since Christ our Lord.

But a third sort of men there is, who pretend to shewe a Church distinct from ours, which hath continually been visible, in the profession and practise of the Protestant Religion. Wherein Fox hath shewed the way to the gees, who follow him. For in fine, when they are put to name their particular professours of former ages; they doe but muster vp those severall single false doctrines, which haue been held by other heretickes by re-tayle, during tenne or twelue ages since Christ our Lord; many of which Doctrines together, themselves doe now professe in grosse. For what other men of former times did they euer, or can they euer name, as men of their Religion, but such as believed some one or two of those hereticall doctrines, which now themselves embrace; and wherein they are contrary to vs? But by that reason, our aduersaries might say as well, that both they and we, yea and all those
others

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others also, are of one and the same Religion, because we all agree together in many points, though we differ in many more; and though we be excommunicated by one an other. And if their belief may be examined, whom our aduersaries cite out of former times, as men to whole communion in Religio they now lay claime, it will be found, (as hath abundantly beene prooued) that both those former were expresse heretickes (euen in the Protestants owne opinion as wel as ours) for their misbeliefe of other things; and that those doctrines, wherein those former heretickes agreed with vs, and dissented from the Protestants, are now most vniustly condemned by them in our persons; howsoever (for the hiding of their owne misery) they are content to winke at the selte same opinions in them, who were their predecessours in heresie.

But all this while, it must still be noted, that they make themselves able to daunce also in this Net by the distinctiō which they haue framed of *fundamentall* and *not fundamentall*. For it this had not beene deuised, but that it might haue beene declared, that the oblitinate beliefe

84 *Charity mistaken.* Chap. 8.

of any one single heresie deprives a man of saluation; and therefore that there is no meanes to make any one mā to be of the same Religion with any other, but by being wholly of the same Religion; so farre forth, at the least, as that he must not obstinately deny any one doctrine thereof, whether it be important more or lesse, when once, as hath been layed, it is lawfully and sufficiently propounded, and comaunded to be belieued by the true Church: it would instantly haue been made as patent and cleare, as it is true & certaine, that neither when Luther rebelled from the Church of Christ our Lord, nor in any age before his time, there was in the whole world, any one kingdome, or country, or citty, or towne or family of men, or pastour, or flocke, yea or any one single person, so much as of Luthers owne, and much lesse of the now Protestant Religion, which is now forsoothe so farre refined beyond his.

To conclude, the making of this distinction betweene fundamētal, & not fundamentall points of faith, and resolving not to declare which is which, doth saue them, with a great part of the ignorant

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ignorant world, from the imputation of Rigour, in their proceeding with vs. For how could they persecute, as they doe, without extreame note of cruelty? yea or euen how could they dissent without apparent impiety, from our beliefe and practise of those doct:ines, wherein we haue had, and still haue prescription of so many ages; if the contrary thereof should be confessed by themselves not to be fundamentall? We must not therefore wonder, if that they sticke so fast, as they do, to this distinction: for hereby it appeers, that they haue wit inough to keep themselves warme, which they could not do so wel without this cloake vpon their backs.

It is also more them probable, that one reason, why they are so vnwilling to giue in any Catalogue of the *fundamentall points*, is because they know soe well how ridiculous they would make themselves by the infinite variety of their *Catalogues*. For if it be so familiar with them to be of different mindes concerning particular doctrines, how much more would they be so, in this which is a roote of many branches, or rather a monster of many heads. And so there

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can be no doubt, but that some of them would not be more resolute in restraining the fundamentall points into a narrow compasse, then others would be in enlarging them to a broader. I will consider what is sayd by most of the to this purpose:& because this chapter is growne into length, you shall expect that which followes in the next.

*That Protestants neither do, nor dare declare
what are their fundamentall points of
faith; whereby yet they would pretend
that they live in the Communion of the
one true Church of Christ our Lord.*

CHAPTER IX.

IT is vsuall with many to affirme that the Apostles Creede containes all the Fundamentall points of Faith: but these men when they are pressed, grow soone ashamed of that opinion; when they are told that in the Creede, there is no mention made at al, either of the Canō in holy Scripture, or of the nūber, or nature, yea or so much as of the name of Sacraments. Besides that there are so great differences betweene them and vs about the
vnder-

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vnderstanding of the Article of the descent of Christ our Lord into Hell, and that other of the holy Catholike Church; and that also, of the communion of Saints, which we belieue and they deny to inuolue both prayers for the dead, & prayers to Saints, as that we should not be much the better, either for our knowing or confessing that the Creede containes all the Fundamentall points of Faith, vnles with all there were some certaine way, how to vnderstand them right, and especially vnles vnder the Article, which concernes *the holy Catholicke Church*, they would vnderstand it to be indued with to perfect infallibility, and great authority, as that it might teach vs all the rest. For indeed according to that sense, not only the whole Creede, but euen that single Article of the holy Catholicke Church might be said to containe the reason of all our Faith to Fundamentally, as that we should neede noe other guide then that.

But if we vnderstand it otherwise, the Scripture it selfe speakes of particular errors, which are dānable in them, by whome they are embraced; and yet they are not at all against any expresse

88 *Charity mistaken.* Chap. 9.

doctr ine of the Creede. As namely where *S. Paule* calls it a doctrine of diuells, to forbid marriage, and meats: which, by the way, is not to be vnderstood of the chastity, and fasts of the Catholicke Church (as Protestants do most peruersely affirme) which knowes that those things are lawfull, but that yet it is most gratefull to God, when his seruants, for his loue, deprive themselves of those delights; but of the heresie of the Manichees, as *S. Austen* doth expressly declare, who forbid both marriage and meats, as being abominable and impure through the institution thereof, which they said was deriued from a certaine second ill cōditioned God, of their owne making. In like manner *S. Peter* saith, that *S. Paule* in his Epistles had written certaine thinges, which were hard to be vnderstood, and which the vnlearned and vnstable did peruert to their owne destruction. *S. Austen* declares vpon this place, that the places misunderstood concerned the doctrine of Iustification, which some misconceaued to be by faith alone, by occasion of what *S. Paule* had written to the Romanes. And of purpose to counterminethat error, he saith
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that *S. Iames* wrote his Epistle, and prooued therein that good works were absolutely necessary to the acte of Iustification. Here vpon we may obserue two things; the one that an errour in this point alone, is by the iudgment of *S. Peter* to worke their destruction, who embrace it: and the other, that the Apostles Creede which speakes no one word thereof, is no good rule to let vs knowe all the fundamentall point of faith.

Others say, that the booke of the 39. Articles declares all the fundamentall points of Faith, according to the Doctrine of the Church of England; but that also is most absurdly affirmed. For as it is true, that they declare in some confused manner (which yet indeed is extremely confused) what the Church of England in most things belieues; so is it as true, that they are very carefull, that they be not too clearly vnderstood. And therefore in many cōtrouersies, whereof that booke speakes, it comes not at all to the maine difficulty of the question betweene them and vs; and especially in thole of the Church, and Free will. For whereas there are two maine Controuersies concerning the Church; namely
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whether the Catholicke Church of our Lord must not euer be visible to the eyes of men, though at some times more gloriously then at others; and whether the said Church be infallible in the definitions of Faith (in both which points we hold the affirmative and they the negative;) they dare not declare in this publique manner what they hold therein. And to also in that of Free Wil, they only affirme thereof *in hac verba*. The condition of mā after the fall of *Adam* is such, that he cannot turne, & prepare himselfe by his owne naturall strength, & good workes, to faith, & calling vpon God; wherefore we haue no power to do good wo kes pleasant, and acceptable to God, without the grace of God preuenting vs, that we may haue a good will, and working with vs, whē we haue that good wil. Now this is true Catholick Doctrine, which we be- lieue better then they. But they declare not the while, whether or no a man haue freedome of will to do a good worke, or not to do it, when first he is inspired, and moued to it by God Almightyes grace; which we affirme, & they deny, & which is the only knott of our question, & the point vpon which so many other Catholicke Doctrines depend. So

Soe also do they play at fast and loose, when in the six Article, of holy Scripture, they enumerate al those books of the *old Testament*, which they allow to be Canonically; wherein by the way, they are rather *Jewes* then *Christians*, for not admitting the bookes of *Iudish* the *Machabees*, & diuers others into the Canon. And they tisse, also when they tell vs, that they vnderstand those only bookes both of the *old* and *newe Testament* to be Canonically, of whose authority there was neuer any doubt in the Church. For they know as well as we, that the *Apocalips*, the Epistle of *S. Iames*, *S. Iude*, and one of *S. Peters*, were not acknowledged till proofes were made, during the space of three or fower hundred yeares after Christ our Lord. And yet these mé haue beene pleased out of their great grace, to admit them, though the *Machabees* must be reiected, becaule they speake of prayer for the dead. But obserue in the meane time, what this booke of Articles layeth concerning the Canonically bookes of the *new Testament*. It saith only this. *All the bookes of new Testament, as they are commonly receaued, we doe receaue, and account them for Canonically*

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call. But why doe they not particularly enumerate all the bookes which they acknowledge to be of the *new Testament*, as they had done them of the *old* but onely because they must so haue named those bookes of *S. Iames* and others for Canonickall, which the *Lutherans* haue cast out of their Canon. A mad peece of vnity, God wor, when these reformers of the Church, according forthwith to Scripture (if you will take their word) cannot so much as agree about the very Canon it selfe of the Scripture.

But abstracting from all these infincerities, wherewith that booke of Articles is full fraught, they doe not so much as say, that the Articles of Doctrine, which they deliuer are fundamentall, either all, or halfe, or any one thereof; or that they are necessarily to be believed by them, or the contrary damnable if it be believed by vs; but they are glad to walke in a cloude, for the reasons which haue beene already toucht.

Maister *Rogers* indeede, in the *Analyfis* which he makes of those nyne and thirty Articles, speakes lowd inough by way of taxing the doctrine of the *Church of Rome*, as being contrary to that of the
Church

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Church of England; and he giues it as many ill names, as his impure spirit can deuile; & affirmes amongst other things, that many Papists, and namely the Franciscans blush not to affirme that *S. Francis* is the holy Ghost: And that Christ is the Sauour of men, but one Mother *Jane* is the Sauour of woemen, a most execrable ^{assertion} of *Posellus* the Iesuit; with a great deale of such base trash as this. And yet his booke is declared *to haue bene perused, and by the lawfull authority of the Church of England permitted to be publicke.* Fol. 23.
But yet, euen Maister Rogers himselfe, is not so valiant as to tell vs in particular which point of their Doctrine is fundamentall to saluation, and which is not. Fol. 14.

Much lesse is there any apparance that euer the Church of England should doe it; since euen now we haue seene, that it dares not, in diuerse points, soe much as declare in publicke manner, that it professes the expresse contrary of what we held. Nay we are not likely to see the *fundamental* points of Faith, whereof they talke so lowd, to be auowed by so much as either of the Vniuersities, yea or yet by any one Colledge, or society of learned men amongst them. And the reason of
their

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their reseruation in this kind is playne. For if, when they write ioyntly, and in a body, they should be conuinc'd of any absurdity or error, by the testimony either of the ancient Fathers on the one side, or the Lutherans on the other, their maine cause would receaue a mortall wounde; because so their Church, or Vniuersities or Colledges would plainly appeare to be controlled, and confuted, either by the Fathers, or their fellow ghospellers: whereas now when they speake or write, but in the name or persons of particular men, one of them will not thinke, that himselfe, or his cause is much preiudiced, if any other of them be found guylty of error; and in such cases, it is visuall for them to say, what care I if Doctour *Morton* say this, or Doctour *White* say that? and the like. For this reason it is, that I haue heard some Catholickes affirme, (and that, to my thinking, with great reason) that they would hold it to be no ill worke for them, if the pretended Colledge of Chelisy, or any other, were founded by Protestants expresly for writing bookes of controuerlie, by common consent. But I belieue I shall not see them halt vpon

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vpon that leg, for feare least they should be found to be lame of both.

On the other side, at times, they make eager inuestiues against vs, for declaring so many, yea and all the Doctrines of our Church to be *Fundamentall*; so far forth as that whosoever refuses obstinarily to believe any one of them, doth forsette the saluation of his soule. And in the strength of this zeale of theirs, Doctour *Dunne* in a sermon made before his Maiesty at his first happy coming to this Crowne, doth bitterly exclaime against the Catholicke Romane Church as making euery roye to be *Fundamentall*. Where, by the way, he takes his pleasure vpon vs, & sayes that we Papists will not let Protestants be saued, though they believe the same Creede, and the same faith with vs; vnles withall they will believe, the same Mathematicks, and gouerne theselues by the same Kalēders, which to omit other poornesses of his, was soe weake and meane a iest, so misbecoming of that Audience and of the place he helde, as being fitter indeed for some Ordinary, thē for a Chappel or Church; and withall so very vntrue, if he were in earnest, that vnles the pride of his owne conceit

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conceit had raised vp a dust to put out his eyes, he could not but haue seene the senselesnes of what he said, euen whilest he was speaking : since we the Romane Catholickes in this kingdome do rather gouerne our selues at this day, by the lesse perfect Kalender, which now is vsed in this place, then by the other, which is both the better (euen by the iudgment of learned Protestants) & is authorized by the Catholicke Church abroade. Letting the world see thereby, how willingly we can accommodate to them in all things, which belong not meerely to Religion. But Maister Doctour forgot himselfe worse shortly after. For hauing grauely admonished m^e before, not to account things arbitrary to be necessary, nor to call superstructions foundations, nor to esteeme that euery little thing in Religion should be able to depriue a man of saluation, he takes the paynes to wipe out with a wet finger the whole substance, and drifte of all his owne discourse, by saying to his effect: That differēce in beliefe, in points, which are not very important, is not to preiudice a mans saluation, vnles by not believing them he commit a disobedience
with

with all, for (saith he) *Obedience indeede is of the Essence of Religion.* Which vpon the whole matter, is the very thing we say; and the very thing whereby he crosses the whole scope of his owne sermon. For if a mans disobedience to the proposition and direction of the Church, concerning an inferiour point of Doctrine, do impugn *the very essence of Religion*, it will follow that their distinction of points *Fundamentall* or *not Fundamentall* (wherby they would inferre that a man can not loose his saluation but for misbelief in some few mayne points of Religion, and not in the rest) is absurd and vaine, and detraictive both of Doctour *Dunnes* Doctrine last mentioned, and of their owne obiection of vncharitableness against vs, for saying that men dying in different Religions cannot be saued. And withall that this distinction will not secure them from committing the crime of separation from the Church of Christ our Lord, and in swaruing from the directions thereof; in which case, all the Doctrines of the Church are found to be *Fundamentall* towards saluation.

And this shall serue for a discharge,
both of what they object against our vni-

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tie in faith, and of what they alleadge in the behalfe of theirs. And in the meane time, I conceaue that I haue also sufficiently secured and settled those two mayne groundes vpon which this whole discourse is turned. Namely first that there is but one true faith, and one true Religion and Church, out of which there is no saluation: and secondly that both Catholickes and Protestants can not possible be accounted to be of that one Religion, Church & Faith. And now for the finall prooofe of this last point according euen to their practise as well as ours; let my Reader but looke vpon the body of their lawes made against vs, and especially vpon the Preambles thereof, wherein they plentifully shew how hatefull an opinion they haue of our Church; Let him looke vpon the seuerall Acts of State, which haue issued from my Lords of the Councell; Let him looke vpon the proclamations, which haue bene made and published from time to time; Let him looke vpon the large commissions, which haue bene granted to Pursuants, whereby that scume of the world, hath been and is enabled, both to ransom & to enslave vs at their pleasure;

Let

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Let him looke vpon those speeches, which haue been vttered in both houses of Parliament, not only against the professours, but euen the profession it selfe of our Religion; and how his most excellent Maiesty, hath been importuned by their Petitions, to adde more weight to our miseries: for thus it will easily be seene, how false how rotten, how superstitious, how Idolatrous, how detestable, how damnable, and euen destructive of all truth and goodnes they professe themselves to esteeme our Religiō, and in fine that we carry such a marke of the Beast in our foreheads as must needs, in their opinion, shut vp the gates of Heauen against vs, and set open the iawes of Hell to deuoure and swallowe vs vp. So that certainly we are no more of one Church with them in their opinion, then they are of one with vs in ours. And now there will remaine noe more but a short Recapitulation of what hath been deliuered more at large, for the finishing of this discourse, to which I will now betake my selfe.

A recapitulation of the whole discourse, wherein it follows vpon the confession of both parties, that the Catholickes, and the Protestants, are not both of them saueable in their seuerall Religions, without repentance thereof before they dy; and that Catholickes must therefore be no longer held vncharitable for saying so: but those Protestants are shewed to be Libertines, who say the contrary.

CHAPTER X.

SINCE the Faith, Religion, & Church, hath beene prooued both by Scriptures and Fathers, as also by vnanswearable reasons, which haue beene drawne both from the very groundes of true Faith, and from the nature and spirit of Heresy and Schisme, and finally by the Confession of both parties, to be but only one; and that out of that one, there is noe saluation to be obtayned: Since the difference concerning the Doctrine of faith betweene Catholickes & Protestants, are so many, so important, and so resolutely maintained, concerning both the Canon of Scriptures, the number & nature

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nature of Sacraments, the authority of traditions, the supreme Iudge of Cōtroverſies, the viſible heade of the Church, the iuſtification of our ſoules, the value of our good workes, the liberty of our will, the poſſibility of keeping the Commandements, the relations which runne betwene the men of this life on the one ſide, and both the ſoules in Purgatory, and the Saints in Heauen on the other: Since, beſides our differences in points of Doctrine, we ſwarue alſo from one another in points of diſcipline, and haue ſeparated our ſelues & haue mutually excommunicated one another: Since we hold them to liue in herſie and ſchiſme, and they vs in affected ignorance, groſſe ſuperſtition and Idolatry, and are dayly making Sermons and bookes and edicts and lawes againſt one another: it is certaine that either both they, and we muſt not be ſaued, if we dy vnrepētant of our ſeueral Religions; or elſe that the whole world hath beene in a dreame of three thouſand yeares old, euer ſince *Moyſes* time, which furniſhed vs, with the firſt prooſe that there muſt be vnitie in Religion, and obedience in the profeſſours thereof, & that ſuch as ſhould obſtinately

ly transgresse, were ordained to be put to a first death, which might serue them for a Preface to their second destruction.

Which truth being once graunted, I trust they will not take it ill, at our hands; if we hope well of our selves in our owne way; and consequently if we conceaue that we haue no cause to hope well of them, if they dy impedient in theirs, they haue no reason to be offended with vs: and the lesse since the Lutherana declare so expressly and resolutely that the Resolution of the Sacramentaries, that is to say, of our English Protestants, is also damnable, as hath been seene. And this not only for the heresie which they hold in point of the Sacrament, but for many others also, as appears by those authours of theirs, whom I cited before, So that still I see lesse and lesse colour, why they should except against vs, as if we wanted charity, for saying that of them, which when they list, they not only take liberty to say of vs, but euen of one another also; and yet do not thinke that they offend Charitie therein.

As for vs, we neither do, nor can with any reason conceaue, that they breake the lawe of charity towards vs
(sup-

Charity mistaken. Chap. 10. 103

(supposing their owne Religion to be true) in that, they allow not saluation to vs, if we dye in ours; which consequently must be false. And if ours be a false Religion, (as it must needes be, if their Church be true, and that we obstinately refuse to obey it) we cannot be saued by the profession thereof. And so therefore, on the other side, if ours be true (as euen they must giue vs leaue to thinke it, and as infallibly we belieue it to be) theirs must then be no lesse false, then ours is true. Now supposing this on both sides, it will not be want of Charity in either of vs, both to hold, and declare, the others Religion to be incompatible with saluation: nay it will be want of Charity if we do it not.

For men are not so made for themselves, as that they must not also procure to do their neighbours good, and especially in that, which most imports. And besides the generall tye of one part of mankind to another (whereof we are put in minde so many wayes) the holy Scripture it selfe is often pointing vs out to our duty in this kind; and most especially it doth in one passage of *Ecclesiasticus* lay a direct obligation vpon vs, in

Cap. 17. thele most binding words; *Mandant vni-
cuique Deus de proximo suo.* God hath laied
a charge vpon euery man, that he looke to
his neighbour. Which as it warrants not
the bulie or meddling humour of any
priuate man, to intrude himselfe into the
secreet affaires of another, nor obliges
him so much as euen to the reproofe of
his knowne sinnes, (when he hath nei-
ther charge ouer that person, nor hath
hope of amendement by it, and when it
is not agreeable otherwise to the circum-
stances and rules of charity, which ought
to be conducted and carryed on by Chri-
stian prudence;) so yet on the other side,
it layes not only a Countelle, but a strict
commandement, not only vpon some
one, but vpon euery one; not to omit
opportunity, whereby a man may pru-
dently be in hope, either to doe his
neighbour any important good, or else
to diuert him from any thing, which may
doe him any considerable hurt.

Now if a priuate man must not only
be excused, if according to the rules of
Christian piety and prudence, he assist
his neighbour in doing well, and decla-
ring the danger wherein he is, if he doe
otherwise, but he shall not be excusable

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in the sight of God, if he discharge not
this duty; how much more highly shall
the Church of Christ our Lord be both
authorized, and obliged to instruct Chri-
stians in the right way, and to reduce
such others as are in the wrong, by mak-
ing them vnderstand their danger of e-
uerlasting damnation?

Nay we see by that which pass be-
tweene Almighty God and the Prophet
Ezechiel, that he was appointed to stand
Centinell ouer the house of *Israel*, and
to heare Gods word out of his owne
mouth, and so to announce it to his peo-
ple in his name; and that God said thus
to him, *Si dicente me ad impium &c.* If Ezechiel
when I shall say to the wicked mā, thou cap. 3.
shalt dye the death, thou declare it not to
him, nor aduise him to returne from his
wicked way, that he may liue; that
wicked man shall dy in his iniquity, but
I will require his blood at thy handes.
But if thou announce it to him, and that
yet he will not returne from his sinne
and from his wicked way, that man in-
deed shall dye in his owne sinne, but as
for thee, thou shalt haue freed thy soule
from death.

Now therefore if a single Prophet,
being

being called to that office by Almighty God, be obliged, vnder the paine of his owne damnation, to aduise men to depart from their wickednes; how much more precisely will this obligation lye vpon the Church of God, which hath the charge ouer all Christian soules, to teach them that Doctrine which is true, and to let them see the danger wherein they are of hell fire, if they continue to professe that which is false? For the word of God, whether it be written in holy Scripture, or vnwritten and so deliuered from hand to hand by Tradition, is his reuealed will; and the Church is his Embasadour Leidger in this world, to declare and announce that word and will of his to mankind; and to bring them into league with God, as *S. Paule* affirmed of him selfe, and of the other Pastours and Doctours of the Church; *Legatione pro Christo fungimur &c.* We are Embassadors on the part of Christ, with instructions for the reconciling of man to God. And accordingly *S. Paule* was carefull to let men see their case, and to declare the danger wherein sinners were. For we haue seene how he warned men to take heede of the speech of hereticks

2. Cor. 5

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as of a Cancer; and elie where, to avoid
them if they did not first reforme them
selues, after they had beene reproofed
once or twice ; as also that such as de-
parted from the vnity of faith were peo-
ple who attended to the spirit of Er-
rour, and to the Doctrine of diuells; and
a great deale more of that kind, which
you shall find related before in the ninth
chapter: which clearly and fully shewes
what opinion the holy Scripture hath of
heretickes.

Besides all this if a man shall eter-
nally be damned for committing of one
theft, or one act of simple fornication,
ynles he repent himselfe thereof before
he dy, which is cleare by *S. Pauls* ex-
presse text; much more, as Father *Lessius* Gal. 5.
shewes, shall he incurre those eternall Cōsulta.
torments for heresie, which is a most decapest,
griuous kind of infidelity, and which in- relig.
cludes in it selfe so many other most hor-
rible sinnes, as namely blasphemies, con-
tempt of Sacraments, scoffes and scornes,
a prophanation of holy things, a hatred
and persecution of true Religion, diso-
bedience to the Church and her Pre-
lates; sacriledge, pride, obstinacy, schisme
and rebellion against the supreme Eccle-
siasticall

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 fistical Magistrats. How great torment
 therefore, I say, shall any man eternally
 endure, for the sinne of Heresie, which
 is more grievous then thousands of for-
 nications and thefts?

It will not therefore serue a mans
 turne towards eternall life, if being out
 of the Communion of Gods Church, he
 carry himselfe otherwise as sweetly, as
 ciuilly as can be deuised; and that men
 praile him for a worthy person, an ho-
 nest man, the best neighbour in a whole
 kingdome, one who owes no man a
 penny, one who is curteous to all the
 world, who neuer sweares an oath, nor
 giues offence to any, in any kind. These
 are all goods things, but these are not all
 those good things, which are required
 of him who will be saued. For whilest
 such an one is so kind and ciuill to man,
 he is both vnkind & cruell towards Al-
 mighty God, if he be rebellious to that
 Church which was purchassed by the
 death of his only sonne. But it seemes
 we are still made of that mould, where-
 of *S. Hierom* speaks after this manner,

In c. 16. Nos in Dei iniurijs benigni sumus; in pro-
Matt. prijs contumelijs odia exercemus. We are
easy & remisse towards such as at iniuriours

Charity mistaken. Chap. 10. 109

to God; but we are revenge full When there is question of righting those wronges which are done to our selues. But withall, he alleages the example of Hely in the booke of kings, against this ill custome, saying, *Si peccauerit vir in virum, placari ei potest Deus: si autem in Deum quis peccauerit, quis orabit pro eo?* ¹ *Reg.* If one man offend an other, God may yet be appeased towards him: but if any man sin against God, Who shall pray for that man? A very different dictamen from that which raignes now in the world; where a man, who giues men no offence, shall be celebrated by men for a kind of Saint, though withall, his whole life be consumed in sinning against God, by infidelity, by secret blasphemy, by heresie, and by all that pride and malignity which it involves against God and his Church, together with contempt & scorne, as hath been sayd, of all thole deuout Ceremonies, and almost all those holy Sacraments, which his diuine Maiesty hath ordained for our eternal good, with so much cost to him selfe.

But Saints and men of God, who see with clearer eyes then others, make a contrary iudgment of these things: and so also are they very remisse, whē wrōge

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is done but to themselves; but rigorous, when perverse men will needs be putting affronts vpon Almighty God. The Ecclesiasticall story is full of examples in this kind. See but how *S. Iohn* carryed himselfe towards *Cerinthus*, & *Polycarpe* to *Marcion*, and *S. Antony* to the *Arrians*; and a thousand others. And least it should be thought that Saints fall not foule, but only vpon such Hereticks as deny the very prime Articles of Christiā Religiō, which concerne either God the Father, or the immediat person of Christ our Lord himselfe: cast but an eye vpon *S. Bernard*, that milde & mercifull man of God, & see how he treats the hereticks of his time, who had too much affinity with those of ours, as you will perceauē by his censure of them; but yet it was for certaine points which seemed not to trench so deepe into the Christian Faith. But howsoever, he speakes of them in no gentler a stile then this, *Videte detractores, videte canes; irident nos, quia baptizamus infantes; quod oramus pro mortuis; quod Sanctorum suffragia postulamus.* Behold these detractours, behold these dogs. they scoffe at vs, because we baptise infants; because we pray for the dead; and because we beg

Serm in
Cantic,
66.

Charity mistaken. Chap. 10. 111

beg the prayers of the Saints. So that still we see into this truth, more and more. That how smooth soeuer the face, and how sweete soeuer the words, and how ciuill soeuer the cariage be; yet if heresie be in the heart, it is of all others the most odious and offensiue thing, both to Almighty God, and to all good men, who haue his honour in high account. Yea and euen how kind, and ciuill soeuer they seeme to their neighbours and friends in morall things, such especially as they see often, and salute, and conuerse with; yet you may obserue by that saying of *S. Bernard*, that they are cruell inough to such as they see not. And with all their ciuillity and curtesy and suauity in ordinary conuersation, they can find in their hereticall hearts, at a clap to rob all dead men, of the helpe & comfort of the prayers of the liuing; & al liuing mé, of the prayers of the Saints who are in heaué, & the same Saintes, of all the honour which Catholickes pay to thē here on earth; to omit in this place, their infinite & innumerable detractions, & slaunders, & reproaches of the whole Church of God. At which I haue not layd, either by way of aggrauating their sins, or of a-

lienation

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lienating men from their persons; which I esteeme, and loue, and desire to serue with my whole heart; but only, to the end that they may know their owne case, and consider well, what kind of thing heresie is, and how hatefull in it selfe to God, and man; that so, by the diuine goodnes, they may grow to change, both their names and natures; & passe from being enemies, to become children of that one true Church, out of which ther is no saluation.

In the meane time it is more them clear, that the charge, which Protestants lay vpon vs, as wanting Charity, for saying that their Religion vnrepented destroyes saluation; must needs be now transferred from vs, and imputed with as much reason to him, who hath layed (as hath been seene) an obligation euen vpon all Christians, and much more vpon the Church, and the Pastours thereof, to declare the daungers which they incurre, who are departed from the Communion of the holy Catholicke Church. And as truly, yea & much more probably, may they affirme, that the holy Fathers of the Primitiue Church wanted Charity, for the strictnes, which they vsed in condemning

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ning men to Hell, as heretickes, for their obstinacy in holding some one single Doctrine of it selfe, which yet was not sometimes so very importat. That *S. Paule* Gal. 5. wanted charity, when he excluded men from heauen for those sins of frailty, to which we are daily sollicit, euen by the very nature and condicion of our owne flesh and blood; and in particular also for *dissensions* and *sects*, which signify *heresy* in that place. That the holy Ghost wanted charity, being the hand which guided the Apostles finger, to write so severely as he did. That Christ our Lord wated Charity, in comaunding that me should be held *for no better then Pagans*, Matt. 16 *and Publicans*, *if in any thing of scandall, and much more of doctrine concerning faith they disobeyed the Church*: for his precept of obedience was indefinite, and therefore our obedience must not be limited, only to this, or that. That God the Father himselfe wanted Charity, who sent *Chore*, *Dathan*, and *Abiron* alieue, and headlong into hell, for a meer act of schisme, and commanded that whosoever would not obey the sentence of the Priest for the time being, should, without any other remedy, be put to death.

H

And

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And lastly that *Luther* himselfe, and his most learned Disciples wanted Charity, not on'y for defaming the Church of Rome, as the seate of *Antichrist*, the whore of *Babylon*, and the Beast of the Apocalips, which printes the marke of damnation vpon the foreheads of her Children; but for condemning also all Calvinists, for their heresie, concerning the blessed Sacrament, besides many others, which are both imputed and prooued vpon them, by the Lutherans.

As for *Luther* and his Disciples, it costs me little to lay them a side, as not importing much what they say, saue that their authority is *argumentum ad hominē*, against all such Protestāt Libertins, of this nation, as so vniustly chardge vs with want of Charity towards them, for saying that if they dye in Protestancy, they cannot be saued. But that which I haue shewed *à parte rei*; namely that the Fathers of the Primitiue Church, that the blessed Apostle *S. Paul*, nay that God the Father, the Sonne, & the holy Ghost haue both practised, and imposed vpon all Christians, and especially vpon the Church and Church men to declare the danger wherein sinners are to loole their
soules

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soules, by continuing in sinne, must needes suffice to exempt vs in the iudgment of any indifferent morall man, from offending against Charity for doing the like.

It is not therefore want of Charity in vs, to affirme the danger of their state, who are in errour, out of a most Christian desire to see them deliuered from the same: but it is too euident, that their mislike of vs, vpon this occasion, proceeds in them, out of Libertinisme and their too great good fellowship in matters of the soule, and out of the meane conceit, which they haue framed in their mindes, of the vnity of Faith, and of Communion both in Doctrine and discipline with the Catholicke Church, and of the entirennes of the infallible truth, and the vnspotted seruice of Almighty God.

And what indeed doe they, but shew by their whole course, that they desire and resolute, to believe, and professe according to the occasion; and to comply with the superiour powers of this world; and to obey the motions of appetite and lease, without being euer so much as tould, if they can choole, that they must loose heauen for their labour? Whereby it may be seene, that the children, are

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in this, as like their Mother as they can looke. For who perceaues not, that the Protestant Church, doth rather carry a respect to outward Conformity, then to reall vnity in matter of Religion; & that indeed, they are but as in iest, when there is speech of sauing soules in any one Church, rather then in another.

It is true that they make both lawes and Canons, whereby they oblige me, vnder a world of penalties, to frequent their Churches, and to receaue their Sacraments; but without caring greatly, whether men belieue their Doctrine to be true or no. For I put this case. If a mā who were knowne to be wholly affected in his heart to the Catholicke Faith, should yet, for the sauing of his lands or goods, resolute to comply with their lawes by going to their Churches, and by receauing their Communion; yea and withall should declare in company the day before, that he was resolute to do so the day after, for the only sauing of his estate, and for the shewing of his obedience to the Kings lawes; though yet withall, he were perswaded that their Sacraments were vnlawfull, and their Church impure: would that Minister,
refuse

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refuse to let him goe to his Service, and
or to communicate with the rest? Infal-
libly he would not; and we see dayly that
they doe not in like occasions. For that
Church, as I sayd, aspires not to Vnity,
but Vniformity.

But the proceeding of the Catho-
licke Church is very different, and hath
that diuine truth, which was commit-
ted by our Lord to her care, in so high
account, that if she haue but iust cause to
suspect, that any man belieues not in his
hart, as she teaches; she is so farre from
obliging him vnder pecuniary mulcts,
to repaier to her seruice and Sacraments,
that she will by no meanes, admit him
thereunto, till he haue first cleared him-
selfe of that suspicion, and sufficiently
shewed himselfe free, from any such
want of beliefe. Thus doth the Catho-
licke Church of this age proceed, and
thus also did the same Church proceede
in the most Primitive times: In so much
as, that then there were, and now there
ar, certaine mē deputed, belōging to par-
ticular Churches, who were called *Of-
farij*. Whole duty was and is, to attend
within at the Church doores, of purpose
to hinder their being present at the cele-
brating

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brating of diuine Myſteries, whom they may know to be obſtinately auerſt, either from believing any part of the Doctrinē, or from living vnder the diſcipline, of the Catholicke Church.

This Church, which is enriched and endowed with the holy Ghoſt, and conſequently with ſpiritual Fortitude, which is one of the ſeauen prime gifts thereof, proceeds like a body, which knowes it ſelfe to belong to an omnipotent head; and feares not to avowe, both what it ſaith, and what it doth. And as, on the one ſide, ſhe expreſſes all the ſuaui-ty which can be conceaued, and is moſt ready to wrap vp the moſt enormous ſinners of the world, and the moſt mortall enemyes which ſhe hath, in the very bowells of her compaſſion, if they will come to God in the way of pen- nance; ſo yet withall, on the other ſide, if men will preſume to be ſoe vaſtly proud, as to preferre their owne fancies before her wiſedome, which was ſent downe from Heauen for, the direction of the world; and if, notwithſtāding her moſt charitable endeauours to reduce them, they will yet add contempt and obſtinacy to their other ſinnes, the threa-

rens

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tens them with the danger wherein they are; and she goes on so farre, if she finde cause, as to separate them, in the quality of heretickes, from her Cōmunion; and proceeds not against them as against Traitors to Princes, or states, according to that poore shifte of Protestāts (whole guilty Consciēces make them not dare, though their hearts be well bent that way) to punish our Priests capitally, as for a corrupt Religion; but they Jet vpon them impudent and false pretext of Treason. For as the Catholicke Church is most perfectly charitable, so withall she thinkes she cannot expresse that vertue better, then by clearly distinguishing betweene truth and false hood, and by exhorting men to embrace the one, and to auoid the other; so farre off is she from demeriting, by letting Protestants knowe that if they dye impenitent in that Religion, they loose their soules.

THE CONCLUSION.

IN the meane time it is a most wofull
case, that whilest they will be blam-
ing vs for the want of Charity in con-
demning

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demning them, there should be so few of them, who haue so much compassion and Charity towards themselves, as to flye from their extreame danger of eternall death. And that such a world of worthy people being drawē vp by pride in the vnderstanding part of the minde, and dragged downe by the disorderly affections of the will, should be soe very glad to cast themselves away, and that for euer.

Our Lord giue all men grace, to feele in their very hearts, what a huge misery it is, to be in state of any mortall sinne, but especially of this present Heresy, which both is grieuous in it selfe, and is besides, a cōtinual nursery of other sins, by meanes of those corrupt principles, euen concerning life, which vnder the false colours of purity, & piety, & Christian liberty, & the light of the gospell, it is wōt to infuse into the heart of man.

For when they teach men, that there is no merit belonging to good worke, (though they be confest by vs to flowe, but from the grace & goodnes of Christ our Lord) what courage do they giue men to be frequent, and cheerefull in doing of good workes? And what cause

can

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can they assigne, why men should abstayne from sinne, when they teach them that the best workes which are performed by the greatest Saints in the world, are no better then sinnes, and they in their owne nature mortall? Nay when they teach men that the commaundments of God are not possibly to be kept by any man, (euen with the helpe of that diuine grace, which hath been purchased and merited for vs, by Christ our Lord, and is communicated to the soules of his seruants by faith and loue) what reason can they haue, either to exhort men to keepe Gods Commandments, or to reprove them for infringing the same? Yea & yet further, when they professe that men haue not so much as Free will to do any one good worke at all, euen when they are first moued, and assisted towards it by the good grace of God, (for without that grace, all Catholicks professe that no man is able so much as to thinke one good thought in order to saluation) with what lence can they encourage men to doe any thing which is good, or with what iustice can they punish them for omitting the same; since it hath no dependance at all, in
the

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the least degree vpon their own Free will?

If therefore now at last, they would giue me leaue, I would beseech them to looke with steadfast eyes, vpon the dangerous state wherein they are; and besides to consider, that our Lord is so highly good in himselfe, and hath bene soe gracious to vs, that he deserues to be adored, and serued, though all the world say nay. And they are happy miseries which are indured in honour of such a Majesty as his; whose infinite power, & wisdom, are as if they were but meere instruments of his infinite goodnes, for the conueighing of graces downe to vs, and the drawing of vs thereby vp to him.

The finnes of this world, and especially of Heresie and Schisme, which are the very routes and sources of millions of finnes, giue matter of sad meditation to the minde of those men, who behold these things with a cleare sight, yea and euen although (by way of supposition) there were no voluntary and malicious finnes committed in the world, yet were it misery inough for a man to lye out of the communion of the holy Catholicke Church with losse of time, in doing good, wherein such inestimable Treasures

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fares might be acquired. For supposing that a man be a true member of that Church, (for as much as concerns his beliefes) and that (for as much as concerns his life) he be in state of grace, there is no moment of time, wherein by the mercy of God (which is euer both preuenting, and cooperating with the will of man) the same man may not procure increase of grace, either by the doing of some one good deede, or by the saying of some one good word, or by the producing of some one good thought, to the honour and glory of our Lord God. Nor is there any weaknesse of body, or want of learning, or of other habilities of the minde, or any distresse in fortune, which can clipp the wings (that is to say the holy affections) of the soule, from soaring, and struggling thus towards heauen. Now for euery degree of new grace, there is, in correspondence, a distinct degree of glory, layd vp to be possessed in heauē. This glory is a thing of such incomparable, and soueraigne quality and excellency, as that the Blessed Apostle sayth thereof, *That neither the eye hath scene, nor the eare hath heard, nor the heart hath comprehended any such thing as that.* 1. Cor. 2

A

A poore mans eye in this world might at ease discover a million of times more greatnes and glory, then euer the greatest, and most glorious Monarch did enioy. And yet a mans eye may be layd scarce able to see any thing, if it be compared with the infinitenes of those other things, whereof we may haue newes by our eares. For who can see so many things, as the tongue of others can tell him of? But yet, neither can al that, which we may euen heare, hold any manner of proportion with those worlds of other things, which by the faculties of our minde, we may conceaue. For when all is seene which can be shewed, & when all is heard which can be tould, it remaines for vs to imagine other manner of things then all thole; and to multiply and frame by fancy, vpon a minutes warning, both innumerable more species, and incomparably more excellent, then those former were. So that it is no meane expression, for the Blessed Apostle to vse, when he saith that the glory and ioy of heauen, do h excell all that which can be seene or heard by the sense, or which can euen be conceaued by the hart of man, And yet meanes of high euen by this expression

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pression, the Apostle himselfe dares not venture or presume to tell vs how great those ioyes are; but only, that other things are not so great as they. And thereby he may rather be accounted to deliuer what they are not, then what they are.

This ioy and glory, is so high, and great, and deepe as that one instant thereof would incomparably exceede and outstrip, in true account, all the sensuall ioy and glory, which hath bene found and felt, by all the mortall creatures of flesh and bloud put together, from the beginning of the world till the end thereof; though all that glory and ioy, could be cast and summed vp into one single act of glorying, and enioying. For the honour and pleasure of this world, carries noe proportion at all, with that of the next, any more then idle dreames doe with strong truthe, or vaine shadowes with substance, which is substance indeede. For in this life, whatsoeuer delight is felt, the minde of man is still too hard for the body, and ouer works it; & doth secretly, either giue or take a kind of lye and insatisfaction, euen in the topp of all the greatest pleasure which it feeles, though dull people vnderstand not, or obserue

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obserue not this. But if, for any one instant, a soule could haue any one glimpse of celestially blisse, and be ingulfed with all the facultyes thereof, vpon an object of such infinite perfection, as God is, and that this were done, without the interposition, or interpretation of any creature, but that the whole soule might touch and mingle and vnite it selfe for that instant with that soueraigne objecte; O how fully would the soule be satisfied! O how bate, & how beatiall would all the delight and glory of this world, both appeare and be, in respect of that!

We may see some traces of this truth, by a consideration of those supernatural visitations, and spirituall illustrations, & eleuations, whereby our Lord hath been pleased to descend into the soules of innumerable seruants and Spouses of his, euen in this life; that so they might be enabled to take in, as it were some little sent and ayre of that eternall blisse, which is prepared for them in the next. Yea & how many haue there beene, who formerly, being all immersed in the pursuit of terrene honour, and delight, haue by the meanes of some one celestially visitation, been instantly, and for euer

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ever estranged (and that with extreme contempt) from the care of all the carnal ioye and greatnes, which this world was able to afford them, and haue been fixed with a perpetuall eye, vpon the most ardent loue, and moit loyall faithfull seruice of our Lord God.

The storyes of our Saintes liues, and our owne experience in conuersation with spirituall persons, which through the goodnes of God are neuer wanting in his holy Catholicke Church, hath made vs not only see this truth, but euen as it were, to touch it with our fingers ends. And yet there can be no doubt, but that all the spirituall visitations, and consolations, and extasies, and raptures, which euer shall be, or haue bene felt and suffered in this life, by all the seruants of God, (and yet in some one of them, we know that *S. Paule* was taken vp into the third heauen, and that he was possessed with the vnderstanding and feeling of so high mysteries, as it was neither lawfull, nor possible for man to expresse) are most poore and meane thinges in compariton of any one moment of ioy in Heauen. And the reason hereof is cleare. For whatsoeuer spirituall gift is imparted in
this

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this life, is but by image and representation; but in the next, it is in substance, and face to face, with God himselfe, where he is seene, as he is indeede.

If then one instant of celestiall glory be not only so farre exceeding all carnall ioy and pleasure, which is but dust and trash, being compared with that other; but that also even the highest spirituall gust and ioy, which is experimented in this life, be not able once to subsist, in sight of one moment of that glorious ioye, which is felt in heauē (though it be but for one instant) how infinitely must we find our selues obliged to this immortal God of ours, who hath vouchsafed, not to ty vs to instants of time, in the fruition of that glory; but to enlarge and extend it, I say not to yeares, or ages, or worlds of time, but as farre as perfect eternity it selfe? In comparison whereof the time of all this world, from *Adam* to this day, and a million of millions as much time as that, and as many more millions as all the hearts of all men can comprehend and count, are not so much in durance, as one minute is, being compared with all those milliōs of time. And yet all this eternity of such glory, as I haue

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haue described, is vouchsafed to vs by the
inexhausted goodnes of our Lord God
for hauing produced any one single acte
of Faith and Loue, which yet we see may
be innumerably multiplied with so much
ease. For any one single thought, which
is directed to the glory of our Lord God,
doth increase the same grace in our
soules, and consequently layes vp a di-
stinct degree of that eternall glory, wher-
of we haue spoken. So that, it is a cleare
and constant truth, that for euery other
good thought (which may be conceaued
in any one moment of time) we shall
haue an increase of eternall glory, in a di-
stinct degree, beyond that which other-
wise we should haue had; and we shall
for euer see more perfectly the immortall
Essence of Almighty God, and loue it
more, and enioy it more, then we should
haue done, if we had not produced that
one single act of minde, which yet (as I
sayd) may be done by any ignorant or
silly creature in the world, in any one
moment of his time. And yet withall,
we are so miserable, as not to lament, that
this time should be lost, not only vpon
toyes, and consequently vpon not in-
creasing this stocke of immortall treasure;

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but euen vpon committing of sinnes, which doe no thing but horde vp an eternity of immente torments for vs, in steede thereof.

We Catholickes must be thankfull, and beg grace withall, that we may continue where we are; and we must beg it also for such others, as are not, and will not be so happy yet; to the end that contemning all the vaine delights and honours of this world, which may inuice them, and all the disadvantages & troubles which may threaten them, they may giue themselves vp now at last, to be receaued into the bolome of the holy Catholicke Apostolicke Romane Church; and so, to be embraced by those strong armes of that diuine protection and comfort, which Christ our Lord, her Spouse, hath endewed her with, for the sauing of those soules, for which he died. Our Lord God make them so happy, as to receaue this blessing: and let all his Saints and Angels euer glorify his holy name, for hauing imparted it to vs.

F I N I S.



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Chapter 9.

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Chap.

Chapter 10.

A recapitulation of the whole discourse,
wherein follows, vpon the confession of both
parties, that the Catholickes and Protestants
be not both of them sauable in their seuerall
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they dye; and Catholickes must therefore be
no longer held vncharitable, for saying so: but
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The Conclusion.



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	And yet euen by this meanes of high.

*Holy Churches Complaint
for her Childrens Disobedience
[1598-1601]*

HOLY CHVRCHES

Complaint, for her childrens
disobedience.



HE which the Church, for Mother will not haue,
And still continues in his stubborne will,
May be assurde, that God him wil not saue,
But let him head-long runne, from worse, to ill:
If thou for euer then, with him wilt bee,
Come home againe, the Keys he left with mee.



Holie Churches Complaint.

VVhiles *Adam* soundly sleep did take,
Gods wisedome did prouide;
A louing *Sponse* to be his make,
Created from his side.

So *Christ* our Lord vpon the roode,
By death on slepe did fall:
And from his side water and blood
Did runne to rinse vs all.

Whereby his Church he did ordaine
His louing *Sponse* and make:
The cause why all that bitter paine
He suffered for her sake.

And cleansed her from filthy crime
By Baptisme bath, by blood:
And wanne her strait from time to time,
By conquest on the Rode.

And warned all, obediently
To heare his Churches voyce:
Or else, as heathen men to be,
And of no better choyce.

Math. 18. 17.

Wherefore (O man) take thou good keep
What holy Church doth say:
Vnto all such like wandring sheepe
As runne from her astray.

O derring flocke, with all thy powze,
Returne to me againe:
Or hellish wolkes will thee deuoure,
Vnto eternall paine.

Iohn 10.

You should be childzen of Gods house,
Come seeke your dwelling there:
Gods holy Church, and louing *Sponse*,
Which is your Mother deare.

A

As

Holie Churches Complaint.

Aug. in pla. 88. &
de symb. lib. 4.
Cip. c. 10. de sim
plicitate prelat.
Prouerb. 1. 9.
Iohn 14. 16. 26.
Iohn 15. 26.
Iohn 16. 7.

The 2 Testamēt.
Malach. 2. 7.
Esa. 12. 3.
Rom. 10. 15.
Iohn 10.

1. Cor. 11. 16.
1. Reg. 15. 22.
1. Cor. 10. 5.
1. Pet. 1. 14.

As holy Doctors all wyte this,
And constantly agroe:
To whom Christs Church no mother is,
God will no father be.

The holy Ghost Christ promised
To me his Spouse to send:
That in all truth I might be led,
Untill this world should end.

From my two dugges the fowde of life
Doe all Gods children drawe:
Submissiuely, without all strife,
Unto my sacred Lawe.

If any man contend vpon
The mysteries of our faith:
Then should you answer such a one,
As sacred scripture saith.

No such custome haue we in this,
Nor holy church likewise:
For we wel know, Obedience is
Exceeding sacrifice.

Take Credite and Authozitie
From me, Christs Spouse away:
When all true faith vndoubtedly,
Till fall to deepe decay.

By me you know, God, and his word,
And the true sence thereof:
Though heretikes will not accorde,
But proudly scozne and scoffe.

And schismatikes that seperate
Themselues from grace and peace:
How do you thinke your sinfull state
Alas shall finde release?

O thinke on what our Sauour deare
Hath suffered for thy sake:
The space of thre and thirty yeare,
Post bitter paines to take.

Holie Churches Complaint.

And pœrely bozne, it is wel knowne,
Thou needst not to be tolde:
Descending from his heauenly thzone
To bying thee to his folde.

And in this worldly wildernesse,
With loue long hath thee sought:
The pœrelesse pvice who can expresse
Wherewith he hath thee bought.

For loue of thee his griefe was great,
The like was neuer found:
From his swæte face a bloudy sweate,
Did trickle to the ground.

Marke how his blessed flesh was rent,
With whips on euery side:
Yet for thy sake he was content
Such torments to abide.

Upon his head, him to disgrace,
They set a crowne of thorne:
That streams of bloud ranne downe apace,
Which patiently was borne.

Condemned was this Innocent,
Upon a Crosse to die:
The which he bare incontinent
Towards mount *Caluerie*.

His blessed hands and fete thereto
With nailes were fired fast:
Thy heures so, most bitter woe
For thee thy Lord did taste.

All passengers that pittously
Behold this bitter paine:
Declare to me, like cruelty
Did euer man sustaine?

His head with thorns, his eies with tears,
His mouth is filld with gall:
And bloudy wounds (as well appears)
Doe paine his members all.

Thren, l. 12.

This heavenly bridegroom on the Rode
His Church to *Spouse* did take:
And others all as bastards bꝛode
Did vtterly forsake.

When all his paine it is in vaine,
O sinfull wretch to thee:
Except in me thou wilt remaine
In perfect vnitie.

Galat. 7.
1 Pet 3 21.
Ephes. 5. 24.

As well *Noes Arke* did signifie,
When all the world was dꝛownd:
So in my lap assuredly
Is all true safetie found.

Symbol. Athan.
John 15. 1, 5, & 6

Seeke where thou wilt, no other place
From sinne can set thee free:
Of all the treasures of his grace
The Keyes he left with me.

My *Spouse* ascending left with me,
His treasure and his store:
That I might giue, as cause I see,
A salue to euery soꝛe.

The seauen sacra-
ments.

Giue care to me a little space,
And marke attentiuely:
How seauen conduits of Gods grace,
I open vnto thee.

The sacrament
of Baptisme.

And first in Baptisme I do beare
(Through God the holy ghost)
Most faithfull children farre and neare
To him in euery coast.

Confirmation.

Then do I strengthen them also,
With further gifts of grace:
To fight against their deadly foe,
That seeks them to displace.

Penance.

If they, through sinne, and Satans guile
Receiue some deadly wound:
I can them salue and reconcile,
Repentance being found.

Holie Churches Complaint.

I feede them all with Angels foode,
And heauenly *Manna* pure:
Which hung for them vpon the Rode
Saluation to procure.

The holy Eucharist.

I giue them grace to multiply,
In such as married be:
Two in one flesh coniunctiue,
Resembling Christ and me.

Matrimony.

For godly gouernement, I giue
High Orders in degree:
Vnder whose charge my children liue,
And walke obediently.

Holy Orders.

As *Dauid* sung in propheticke
For parents past, againe
Should children home still placed be
As Princes for to raigne.

Psal. 44. 17.

When languishing for sicke they lie
In weake and feeble state:
To comfort them my Pastors hie,
In that most dreadfull gate.

The sacrament
of extreame
Vnction.

The gate that all mankinde must gee,
Wherefore I them annoynt:
With holy oyle against their foe,
As Scriptures do appoynt.

Iacob. 5. 14.

Moreouer this, I haue a pure
And dayly sacrifice:
Which to my children doth procure
Mercy, and Grace likewise.

The holy sacrifice
of the masse.

As *Malachi* foretold, by name,
From rising of the Sunne:
Vnto the setting of the same
This sacrifice is done.

Malac. 1. 11.

With other giftes and graces moe,
I haue for to dispose:
Which all that thus vnkindely goe
From me, of force must lose.

Eccle. 24.

Holie Churches Complaint.

Returne then to repentance make,
Mercy in time require:

I groane, I sigh, I sobbe and soeke
To saue thee from hell fire.

Thy Fathers force, and potent hand
In furious rage will strike:

Luc. 10. 16.

If thou thy Mother dost withstand,
And sacred Lawes mislike.

Ose 1. & 2.

Forsake that stepdame Heresie,
Come walke my holy way:

Isa. 35. 8.

Wherein, by *Esaias* prophetic,
Ffoles cannot runne astray.

Embrace me then obediently,
See in Gods sacred Woke:

Isai. 49. 23.

How mighty Kings shall foster me,
And Quenes must giue me sucke.

O how should I forgotten be
Thus in so short a space:

For neuer since Christ planted me,
That I did hide my face.

Although that harlot Heresie
Would maske in mine attire:

Yet may the simplest plainly see
How hell and she conspire.

To seeke my vtter ouerthrow
Is all their whole intent:

Yet spurning at the pizke, you know,
Is time but vainely spent.

Math. 13. 25.

Full falsly they doe me accuse
Their owne darke cause to cleare:
That I Gods truth did cleane refuse
For many a hundred yeare.

Math. 18. 20.

John 14. 16. 26

John 15. 26

John 16. 7.

Though Christ my *Sponse*, and only aide,
The holy Ghost my guide:

As is in Scripture plainly saide,
And cannot be denide.

Holie Churches Complaint.

If that a Bird cannot incline
To fall, nor to ascend:
Without Gods prouidence diuine,
Whereon the doth depend.

If to each creature he doe yeelde
Reliefe in their degree:
And to the Lillies of the field
Will not vnmindfull be.

He cannot be forgetfull in
His honoꝝ, and renowne:
And suffer so hell gates to win,
His kingdome and his crowne.

My foete are placed on the rocke,
My God is my defence:
The foꝛce of all the hellish flocke
Cannot remoue me thence.

Of *Trueth* I am the onely ground,
As holy *Paul* doth tell:
In me Gods will is onely found,
In me all grace doth dwell.

I am the Tabernacle still,
Set in the Sunne to shine:
I am that citty on a hill,
Whats hid from no mans eie.

I am cut forth of *Chꝛist* his side,
As is in *Daniel* found:
To fill the world both farre and wide,
With foꝛce of doctrine sound.

Wherefoze my name is *Catholike*,
Foz euery time and place:
Vnto that faith then firmly sticke
That most men still embꝛace.

By *Dauids* woꝛds I hold this plea,
That *Chꝛist* must rule and raigne:
From sea to sea, and from the sea
Thꝛough all the world againe.

Math. 10. 20.
Luc. 12. 6.

Math. 1. 26, 28.

Esa. 49. 15, 16.

Math. 16. 18.

Gal. 1. 1.
Psal. 17. 31.

1. Tim. 3. 15.

Psal. 18. 6.

Math. 5. 15.

Dan. 2. 35.

Psal. 2. 8.
Psal. 71. 8.

Holie Churches Complaint.

How can they charge me that I should
Gods holy truth deny:

For, so his promise cannot holde,
But Scriptures falsly lie:

He prayd for me most seruently,
How could he but preuaile?
And therefore did assure to me,
My faith should neuer faile.

Luc. 22. 31.

Luc. 12. 49.

Math. 13. 24, 30

O you poore soules so purchased,
With Christs most pretious blood:
What fury hath so fondly led
You from your chiefest god:

Especially to thee my deare,
Standing in this estate:
Through wicked wealth, or worldly feare,
O most accursed fate.

Lesse to esteeme of God then golde,
Of soule than carkasse vile:
O that such sensuall pleasure should
Put reason in exile.

Heb. 12. 1 & 2.

Math. 16. 24.

Math. 10. 37, 38.

If here thy crosse thou wilt not take
With Christ thy captaine kinde:
For euermore in Limbo lake,
Be sure thou shalt it finde.

But if like Christs disciple sound,
Thy crosse thou wilt indure:
In heauenly wealth thou shalt abound,
And lasting ioy procure.

Alas, you runne your course in vaine,
You lose your heauenly crowne:
Returne to Noes Arke againe,
Or else you needes must drowne.

Conuert all erring hearts (O Lord)
Thy louing Spouse defend:
That we alwayes with her accord,
And so make vp, and end.

Finis.

Deo gratias.